THE Vedic Magazine

सर्वेषामेव दानानां ब्रह्मदानं विशिष्यते । (मनु)

"Of all gifts that of Divine knowledge is the highest and the noblest."...*Manu.*

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Evolution.

I

(By Professor Ghisoo Lal, M. A.)

IN the West, when science was not yet born or though born was in her infancy, Christianity had it all her own way. She lorded it over her younger sister and dictated terms to her. Revelling in the plenitude of her power, blinded by and maddened with the sway she enjoyed, Christianity heedlessly and despotically made pronouncements in the name of Truth. But just as the despot by his excesses paves the way for his own downfall, so did Christianity by her own conduct set a reaction

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against herself. Sane minds began to doubt her authority and as young science grew in age and experience, she began to assert her rights and there ensued between them a bitter conflict in the course of which Christianity has sustained many reverses. In each campaign, science has emerged victorious. Many of the so-called strongholds of Christianity have been very easily conquered by science, for, in reality, they were not strong, as their name imported, but weak inasmuch as they were built not upon the rock of knowledge but upon the sand of ignorance. With the advance of science, the story of Genesis, Incarnation, Resurrection, Miracles, etc., etc., have all been exploded, and, in consequence, Christianity has among men of culture fallen into general disrepute. Where people formerly swore by Christianity, they are now doing by science.

But as people generally run from one extreme to another and it is difficult to observe moderation in the hour of triumph, this victory of science has not been without an attendant evil. For, as was done by Christianity in her palmy days, science also flushed with victory and under the influence of reaction against Christianity has, under the guidance of some, been attempting to prove too much. I say under the influence of reaction against Christianity for in as much as Christianity was almost the universal religion in the West, revulsion against it in the minds of many men there produced revulsion against all religion and a few impetuous votaries of science, not content with exposing the dogmas of Christianity, have sought to shake men's faith even in the essentials of true Religion. Of the several attempts so made, the most noted and powerful is that made by means of the Evolution Theory. By means of this Theory not only has it been proved that the Biblical account of the Genesis of the world is not to

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be believed but some scientists, *e.g.*, Haeckel and his followers, more powerfully influenced than others by the above-named reaction, have sought to prove that there is no need of any God at all to account for its Genesis, that there is no conscious Intelligence apart from matter and that the doctrines of Immortality and Providence are entirely unsupported by facts.

We purpose to take up for consideration the chief theories of Evolution as regards their bearing on the problems above referred to, and show how they are full of inconsistencies and how the facts of Nature fail to make out the somewhat extravagant claims of their authors. This we shall attempt to do by quoting the opinions of some of the eminent scientists themselves and by repeating the facts brought to light by them. We shall make the quotations *in extenso* lest by compression we should be unintentionally guilty of misrepresentation.

According to these bold scientists, material atoms with inconceivable motions are the only ultimate reality. "(1) In the vast chaotic operations of these atoms in motion specific atoms met through accident and selection, united together, assumed a temporary organisation exhibiting signs of breathing, conscious life. (2) This germ of life on account of wholly unexpected and incomprehensible circumstances under favorable conditions (favorable through chance of selection) propagated itself and multiplied. Great was the struggle for existence then raging. Many unfortunately organised beings were, in the course of this struggle, again hurled back into the atomic chaos whence they had sprung. This is extinction. But some fortunate organizations (fortunate not through merits or desert, not through design, but fortunate somehow) survived this diresome catastrophe and prospered, and (3)

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Their organization modified and redeveloped new organs, and remodified and redeveloped, till man appeared on the stage. Now man—this man—the product of fortuitous combination of atoms, with his heated brain, exudes entirely unsupported doctrines of Immortality and Providence."

The above gives the substance of the teachings of these men. There seem to be 3 main steps in the argument which we have indicated by numbering them. But in this article we shall examine the validity of the first two only—reserving the consideration of the third, *viz.*, man's place in the cosmos for a separate article

Now then for the purpose of this article, the cosmological argument of the Evolutionist assumes the truth of the following points :—

(1) That living matter really can originate from inorganic matter.

(2) That new species really can be formed by natural forces alone from previously existing species.

We shall examine into these two assumptions and try to show how little truth there is in them.

(1) First as to the evolution of living matter from the non-living. Those who led by curiosity or for any other reason have looked into the history of this case of Biogenesis *versus* Abiogenesis, must have noticed the remarkable oscillations of thought between the two—how people have successively thought the dogma "Omne Vivum e vivo," right and then wrong, then again right and then again wrong, till at last the 11th Edition of the Encyclopædia Brittanica has to record to-day the victory of Biogenesis or 'Life from Life' by writing that "it may now be *definitely* stated that all known living organisms arise *only* from pre-existing living organisms." (The italics

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are ours.) We begin with a brief summary of this question based on Chambers' Encyclopædia, New Edition.

An Italian named Francisco Redi published a book in 1660 wherein referring to experiments performed by him on meat he sought to establish the principle that Life comes only from Life—that inorganic matter cannot generate life. "Here, said he, is meat; if I expose it to the air in hot weather, in a few days it putrefies and swarms with maggots; but if I protect similar pieces of meat by covering them with fine gauze, then, though they still putrefy, not a maggot makes its appearance. Hence the maggots are not generated in the meat, but that the cause of their generation is something that is kept away by fine gauze. This something can be easily shown to be blowflies, for these, attracted by the meat swarm near it and lay their eggs on the protecting gauze—eggs from which maggots are shortly hatched. (Hence, he said) keep away all living things which might come to the meat and the meat will not create any living things The protecting gauze must be fine enough, that is all." Thus he arrived at the generalisation "No life without antecedent life."

But when almost a century had elapsed and the microscope was invented, Leenwenhock proved the existence of bacteria and Needham taught that life does arise from non-living matter. The microscope made visible the animalcules which in a few days will swarm in any infusion of organic matter and Needham argued that 'if the infusorial animalcules came from germs then the germs must exist either (1) in the substance infused, or (2) in the water used to make the infusion, or (3) in the air that touches both of them.' In order to destory, therefore, the germs, if any, in (1) the substance and (2) the water used, he boiled the infusion and (3) corked it—thus shutting

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off air from it, in order to prevent any germs from air getting into it. And when even after this treatment animalcules still appeared in the infusion, Needham concluded that they must have been generated from the infused substance or water. Thus opinion wheeled round from Biogenesis to Abiogenesis.

But then came Spallanzani who pointed out two sources of error in the above experiments :—

(1) Boiling might not have been long enough to kill the germs present ; (2) corks, perhaps, were not perfectly effective and air containing germs might have got into the infusion. Taking precautions against these two sources, he himself prepared infusions and he found out that they remained perfectly free from all living organisms. Thus Biogenesis or 'Life from Life' seemed finally to triumph.

It seemed as if the question was finally settled but it was not. This time it was the chemists that raised doubts. They argued that oxygen was a condition of life and 'so it was possible that Spallanzani's infusions did not produce life either (1) because the 'organic molecules' were altered in some way by being boiled, or because (2) they were unable, owing to the absence of oxygen, to live, (for it should be remembered that in Spallanzani's experiments air had been effectively shut off from infusions).

These doubts were removed by the experiments of Schroeder and Dusch.

'They boiled infusions and while the steam was coming off freely, they plugged the neck of the flask with cotton wool. Now this plug did not keep away oxygen nor did it in any way heat or alter the air that passed to

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the fluid, and yet no animalcules appeared in the boiled infusion. It was, therefore, proved that living forms are generated only from previously existing ones.

But Pouchet in 1859 again raised doubts saying that if germs were really so abundant and pervading, the air in which we live would have almost the density of iron !

Pasteur and Tyndall have, however, laid the controversy, it seems, finally in the dust by their researches which have proved that the dust of air is really full of solid germs of life. Scientists of all shades of opinion are now agreed that life at present cannot be generated from lifeless matter. Dr. Bastion has indeed raised, of late, his voice for Abiogenesis but he is regarded by his brother scientists as only a 'curious survival' and his arguments declared 'stale.'

Thus Abiogenesis or the generation of life from lifeless matter 'has been defeated along the whole line.' Samuel Daring in his 'Modern Science and Modern Thought' writes; "On the whole, therefore, we must be content to accept a verdict of "not proven" in the case of spontaneous generation, and admit that, *as regards the first origin of life science fails us, and that there is at present no known law that will account for it.*" (The italics are ours).

Does not this unaccountability of life clearly show these Evolution Theories to be false or at least incomplete? Does it not clearly argue the existence of an entity other than material ?

Clearly it does and the Evolutionists have, therefore, sought to escape by a loophole. They argue that science has failed to produce life in the laboratory not because matter can not produce life but because scientists have foolishly tried to leap over many intermediate steps. The

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very conception of spontaniety, they say, is wholly incongruous with the conception of evolution There must be between the dead and living matter several intermediate steps. Since they are not known at present we cannot generate life in the laboratory, but it may be true that though at present life cannot be so generated somehow matter has in the past produced life and science may yet find out the secret. Thus P. C. Mitchell, F. R. S., D. SC., LL. D., writes, "The refutation of Abiogenesis has no further bearing on this possibility (*i.e.*, of constructing living protoplasm from non-living material) than to make it probable that if protoplasm ultimately be formed in the laboratory, it will be by a series of stages, the earlier steps being the formation of a substance or substances, now unknown, which are not protoplasm. Such intermediate stages *may have existed* in the past and the modern refutation of Abiogenesis has no application to the possibility of these having been formed from inorganic matter at some past time."

But in saying this, is not the Evolutionist leaving his world of actualities and retreating into that of possibilities? What becomes of his loud boast of standing only upon fact? Is he not now seeking shelter in faith? But he may say 'Oh! You confound all faiths. There are faiths and faiths. The faith of the Evolutionist is grounded on a basis of solid facts while that of his opponents is devoid of any such basis. The Evolutionist can justify his faith— can give satisfactory reasons for it; while his opponents cannot." We shall, therefore, now look into this *possibility* of inorganic matter having generated life. We shall for this purpose give here a few of the important speculations made by men of science on this point and estimate their worth.

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Life, they say, is always associated with highly complex substances known as proteids and that it is probable that the potency of living matter is an expression of the complex interrelations of the diverse proteids and other substances of which it is composed. Very well, let it be so; but how will you account for the *unified behaviour* of the living matter? Does it not from the beginning to the end express an *internal unity—common purpose*. As Profs. Geddes and Thomson say, 'unless, as the Germans say, we throw away the baby with the bath, we cannot ignore the most salient fact, that all the manifold chemical processes are correlated and controlled in a unified behaviour, in a purposive agency. Even the amœba is no fool."

2. Away, cry some, with this dogma of an Immaterial entity. Life is generated from what you call matter for though none has been able to create protoplasm endowed with life, yet have not 'organic chemists' produced, by synthesis, chemical bodies which before had been regarded as capable of being made only in the laboratory of the living body?

Yes, it is, no doubt, true that the synthetic chemist can now manufacture many organic products, but none who has not to support a pet theory at any cost, will commit the mistake of confounding organic products with an organism. There is all the difference in the world, all the difference we are fighting for, between making organic matter and making an organism Again, as to this synthesis, who is in the 'hypothetical laboratory' of nature to take the place of the directive chemist?

3. Others say, 'we need not invoke the ghost of a soul to account for the phenomena of life for what is the process of living but an intricate series of combustions

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and fermentations and reconstructions many of which can be imitated outside the body altogether and expressed in chemical formulæ

Does not the living creature exhibit the well-known physical phenomena, of surface tension, of diffusion, of elasticity, of hydrostatics, etc , etc.

But, we ask, do not the materialists forget when talking of these 'combustions, fermentations, and reconstructions' that none has as yet been able to chemically describe a complete vital action. Have not scientists had to admit that "not even the simplest vital activity, such as the passage of digested food from the alimentary canal into the blood vessels can be completely described in terms of physical formulæ." Have not men like Dr. Hans Drieseh shown that 'it is necessary to postulate an immaterial autonomous factor, or 'entelechy' which punctuates the transformations of energy that go on within the body" ? Do not the materialists forget that unlike any machine, in a living organism, 'the transfer of energy into it is attended with effects conducive to further transfer and retardative of dissipation'?

And as to these physical and chemical phenomena, it will perhaps suffice to give here a few of the statements made by Dr. Haldane in his British Association address (Dublin 1908) and quoted by Geddes and Thomson in their book on Evolution: "In Physiology and Biology generally, we are dealing with phenomena which, so far as our present knowledge goes, not only differ in complexity, but differ *in kind* from physical and chemical phenomena and the fundamental working hypothesis of Physiology must differ correspondingly from those of Physics and Chemistry. . . . . The Physico-chemical theory of life *has not worked in the past and*

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never can work. As soon as we pass beyond the most superficial details of physiological activity, it becomes unsatisfactory; and it breaks down completely when applied to fundamental physiological problems, such as that of reproduction." (The italics are ours).

Thus there is no proof of Life at present arising from non-living matter nor, for the reasons given above, is there any *possibility* of its having arisen from it in the past. नष्टे मूले नैव फलं न पुष्पं and the whole edifice raised by Scientific Materialism on the foundation of the omnipotence of matter falls to the ground.—(*To be continued*).

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T. H. Green's Criticism of Kant's Idealism.*

(By Dr. Prabhu Dutt, Shastri).

WE have seen so far how T. H. Green attempts to construct a system of idealism that will solve the dualism between the intelligence and the world by discovering their essential identity in the spiritual principle underlying each, without deriving one from the other. Now, the question arises, does such an idealism maintain or destroy the possibility of knowledge in the strict sense? That is to say, Is the world as we know it the same as it is in itself? In other words, do we know the real world as such, or are we ever behind the "veil of phenomena"? The positions of Locke and Kant have been examined. It is pointed out that they, though differing widely in general, are at one in answering this question by an emphatic *No.* The one indisputable truth that Green discovers in Kant's dictum "*der Verstand die Natur macht*" is in his own words, the proposition "that a single self-conscious principle, by whatever name it be called, is necessary to constitute such a world, as the condition under which alone phenomena, *i. e.*, appearances to consciousness, can be related to each other in a single universe." But here we must pause, and think if Kant's leadership would still be of any avail. If we were to infer at this juncture "something about the spirituality of the real world," Kant will at once bid adieu to us. To form an idea of his own position we must recollect that he draws a sharp distinction

*This forms part of a paper read at the Philosophical Seminar, Manchester College, Oxford, October, 1911.

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between the *form* and *matter* of the world of experience, the former being attributed to the understanding and the latter being given to it by the "*Ding-an-sich*." This dualism between *form* and *matter* (corresponding in other words to that between '*die Erscheinung*' and *das Ding-an-sich*') is inadmissible. "The cosmos of our experience and the order of things-in-themselves, will be two wholly unrelated worlds, of which, however, each determines the same sensations." The conception of a universe will be a delusive one.

The things-in-themselves, being independent of all relations, argues Green, we have no right to qualify them with relations by deriving 'understanding' from them. But Kant himself falls in this anomaly by turning the "things-in-themselves" practically into "phenomena" ("*Erscheinungen*") in so far as he attributes to them the relation of causality while deriving the existence of the *matter* of experience from the "things-in-themselves." "Causation," remarks Green, "has no meaning except as an unalterable connexion between changes in the world of our experience—an unalterableness of which the basis is the relation of that world throughout, with all its changes, to a single subject. That sensations, therefore, the matter of our experience, should be connected as effects with things-in-themselves, of which all that can be said is that they belong to a world other than the world of experience and are not relative to the subject to which it is relative is a statement self-contradictory or at best unmeaning."

Sensations therefore cannot be regarded as effects of "things-in-themselves." But one would at once add that they cannot even be taken as products of the understanding even on our own premises, since the function of the intelligence is to *unite* the manifold material of sensation

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in a related system, but not to generate the material itself Sensation therefore remains as an inscrutable element, and consequently it may be said that the dualism does hold in this sense.

But, says Green, such objections are the result of a false abstraction of the 'matter' from the 'form of experience. Such an abstraction leads one to suppose that the 'matter' in an absolute sense, must be 'mere sensations,' 'feeling, pure and simple.' But 'mere sensation' is an impossibility. "To suppose a primary datum or matter of the individual's experience, wholly void of intellectual determination, is to suppose such experience to begin with what could not belong to, or be an object of, experience at all."

The question really to be discussed here is :—" has nature—the system of connected phenomena, or facts related to consciousness, which forms the object of experience—a reality consisting of mere sensations, *i e.*, sensations undetermined by thought ? Phenomena being no other than 'facts related to consciousness,' the question can be put in two different aspects, either in relation to the facts as such. or to the consciousness for which the facts exist.

(1).—In relation to facts.

On this point Green emphatically remarks, "If it is admitted that we know of no other medium but a thinking or self-distinguishing consciousness, in and through which that unification of the manifold takes place which is necessary to constitute relation, it follows that a sensation apart from thought—not determined or acted on by thought would be an unrelated sensation ; and an unrelated sensation cannot amount to a fact." Mere sensation is unreal, being only the result of abstraction. Thought is the necessary condition of the existence of sensible facts

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Here Green does not take upon himself the task of discussing in particular the possibility of the existence of feeling without thought ; or to enquire whether there are really animals which feel but have not the capacity of thinking. What he is anxious to establish is that so far as they feel without thinking, their feelings are not facts for them—for their consciousness. He sums up his whole position in a pithy sentence—" that the distinction of the merely feeling consciousness is just this, that what it is really it is not consciously "

(2) Now, coming to the second aspect of the question, *viz.*, " can sensation exist as an independent element in a consciousness to which facts can appear," ? Green again replies with an emphatic " No," and says that to the thinking subject their existence and their appearance must be one and the same " Just so far as we feel without thinking, no world of phenomena exists for us. The suspension of thought in us means also the suspension of fact or reality for us. We do not cease to be facts, but facts cease to exist for our consciousness.

Hence, feeling and thought are inseparable. Each in its full reality includes the other. "Neither is the product of the other." " It is one and the same living world of experience," a spiritual cosmos, a single all-inclusive system of relations ; a knowable, intelligible and ideal reality.

Here once more Green pretends to have exposed the essential error in Kant's system, which, as he understands it, separates understanding from feeling and thus creates a dualism for which there is no place to exist. He demurs to grant any independent existence to feelings, which, as he supposes, was attributed to them by Kant.

He (Green) refuses to make any positive statements as to what the consciousness which constitutes reality in

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itself is. Its existence, he says, "is implied in the existence of the world;" but we don't know really what it is in itself.

Green concludes this long discussion with re-iterating his thesis in regard to the relation between man and nature. Nature, he says, implies something other than itself, as the condition of its being what it is. Of that something we may speak in two ways—(1) *positively*, it is a self-distinguishing consciousness, (2) *negatively*, that the relations by which, through its action, phenomena are determined are not relations of it—not relations by which it is itself determined.

Green calls this principle '*not natural*,' meaning thereby "that it is neither included among the phenomena which, through its presence to them, form a nature, nor consists in their series, nor is itself datermined by any of the relations which it constitutes among them." He further calls it *spiritual* because, he says, we are warranted in thinking of it as a self-distinguishing consciousness" To dub it as *supernatural* would be misleading. The presence of this principle alone "renders possible a cosmos or intelligible world, and is likewise the sole explanation of Ethics as a system of precepts. The impressive assertion of this one position may almost be said to constitute his entire system." (seth).

So much for Green's own views. Now I venture to offer very briefly some critical reflections on the same. In emphasising the spiritual principle in nature, he may rightly be said to have succeeded in overthrowing the 'sensationalism' like that of Hume and of many modern ultra-empiricists. But he has told us very little about the nature of this spiritual principle itself.

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His attempt to destroy any assumed dualism between thought and feeling is indeed noble and desirable, but how far his criticism of Kant is justified is open to question. At any rate he is unsatisfactory himself on the constructive side of his own philosophy.

As to his criticism of Kant, it seems to me, that he begins with the promises which Kant would have been the last man to agree to. This may perhaps be due to Green's approaching Kant with a mind saturated with Hegelianism. Such Neo-Kantism was not the philosophy of Kant—at least in the first edition of his "*Kritik der reinen Vernunft.*"

I don't hold Kant's philosophy to be flawless. Surely some inconsistency does appear in his doctrine of causality, but T. H. Green (followed by many others to-day) seems to understand that Kant held an absolute separation and division between the 'matter' and the 'form' of experience, and that he believed in an actual existence of a world of *noumena* apart from and behind that of phenomena. This sort of representation implies as if *noumena* also existed in space and stood opposite to phenomena in some unknown regions—a notion, more erroneous than which, couldn't exist. In the first place, Kant hardly if ever uses the plural "*die Dinge-an-sich* All through we read "*das ding-an-sich,*" and this truly speaking meant nothing else but "*der Wille*"—a fact clearly perceived afterwards by Schopenhauer, who gave expression to the fundamental teaching of Kant in his opening sentence, "*die Welt ist meine Worstellung.*" Matter and Form of experience are only *distinguished* in Kant for the sake of clearness, abstractions being necessary in all scientific procedures.

Thus he means that the matter is given by "*der Wille,*" and the form by its other aspect "*dar Verstand.*"

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The will is the "thing-in-itself," and though self-illuminating is mysterious and inscrutable from another standpoint. Green's whole criticism of Kant, as it seems to me at least, rests upon a misunderstanding of his main thesis which led the critic to imagine the matter and the form as if they were two separate things shut up in watertight compartments.

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An exposition of the 36th Adhyaya of the Yajurveda.

(By Dr. Sangat Ram.)

"अग्ने नय सुपथा राये अस्मान् विश्वानि देव, वयुनानि विद्वान् युयोध्यस्मज्जुहुराणमेनो, भूयिष्ठान्ते नम उक्तिम् विधेम" (ईः उप 18).

अग्निः=अग्रेणीः, अग्रं यज्ञेषु प्रणीयते (*iii* दै $\frac{1}{4}\frac{1}{1}$)

अग्निः=अग्रे (श० ब्रा k $\frac{4}{2}$) यदग्रे तदग्न्यम।

अपाणिपादो जवनो ग्रहीता, पश्यत्यचक्षुः, स शृणोत्यकर्णः स वेत्ति सर्वम् न च तस्यास्ति वेत्ता, तमाहुरग्न्यम, पुरुषम् पुराणम्+(उप श्वे $\frac{3}{9}\frac{1}{1}$)। वयुनं=प्रज्ञा, कर्म, सुखम् (निघं) देवः=दान दया दयन शीलः (बृ० उप० $7\frac{1}{2}$).

अग्निः देवः=परमेश्वरः परिष्टोतव्यः। √अञ्चु=गतिपूजनयोः।

(भा) अग्ने देव, विश्वानि वयुनानि (वयस्कृत्यानि) विद्वान्।
अस्मान् सुपथा राये (मुक्ति सुखाय अधिगमय।
अस्मत् सकाशात् पृथक्कुरु, कौटिल्यम् पापाचरणम्।
च, अतएव वारं वारं तुभ्यम् 'नमस उक्तिम्'।
सत्कारपुरः सरां प्रशंसाम् परिचरेम+

"All praise and adoration is due to *Agni*, the most Merciful Being, the Benign and the Lord of Judgment. Thou art the Ruler of the worlds, the source of knowledge and well-acquainted with the conduct of our whole age. Inspire us with Thy wisdom, lead us to rectitude and drive off our evils and make us pure. To this end, we repeatedly praise Thee and adore."

Yaska in his Nirukta derives Agni from अग्. The word signifies the Supreme Spirit that pervades all. The Shatpath Brahman defines Agni as Agnyam, the Essential Being that existed previous to every manifestation. The Shweta Shwatare Upnishad describes Agnyam अग्न्यम् in the 19th verse of the third Chapter, thus :—

"He has no physical hands and feet, but without hands and feet grasps and moulds all matter, by virtue of

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His omnipresence. He has no physical eyes, but He sees all ; no physical ears, but He hears all ; no internal organs of thought but He knows all ; and is Himself not known. The wise saints call Him *Agnyam*, the *Supreme Spirit that pervades all* अग्न्यम् .

अग्रे वक्ष्यमाणमंत्रचतसृणां समात्रौंकारनिरुक्तिः मंत्रेणैवो पदिश्यते ।

(मं) कया नश्चित्र आभुवदूती सदा वृधः सखा, कया शचिष्ठया वृता । ४।

(मं) कस्त्वा सत्यो मदानां मंहिष्ठो मत्सदन्धसः, दृढा चिदारुजे वसु । ५।

(मं) अभीषुणः सखीनामविता जरितृणां शतम् भवास्यूतिभिः । ६ ।

(मं) कया त्वं न ऊत्याभि प्रमन्दसे वृषन्, कया स्तोतृभ्य आभर । ७ ।

(भा अभीषुणः सखीनाम् । अभी=अभि 'ईकः सुञ्' (पा $6_{1}\frac{3}{34}$) । षु=सु 'सुञः' (पा $8_{10}\frac{3}{07}$) णः=नः । अविता=ओम्, अवतीति ओम् । अव+मन्=ओम् 'अवतेष्टिलोपश्च' उ $_{1}\frac{1}{41}$) । ऊतिः=अव+क्तिन् (पा $\frac{3}{97}$) । ऊतिरवनात् (*Ni*) नै $\frac{5}{3}$) । शतम्=अनंतम् (*Ni* $\frac{14}{86}$) ।

शतमविता=ओम्=अ+उ+म् । अकारः प्रथमोतिः । उकारस्तु द्वितीया । मकारस्तु तृतीया स्यात् *Ni* परि $\frac{2}{32}$). जरिता=स्तोता । सखा=सुहृत् । अभि=सामीप्ये, 'ओम् त्वमूतिभिरस्माकं, स्तावकानां सुहृदाम् सामीप्ये, भवसि । ओमिति ध्येयम् मात्रा भिधानेनेति' ।

(5) कयोती=कयोत्या । सदावृधः=शश्वद्वृधत्=परिवृतम्=ब्रह्म+चित्रम्= *(i)* विचित्रम् *(ii)* चायनीयम्=संहर्नीयम्, चयि=उपचये (*Vi* $\frac{3}{4}$) *(iii)* चित्रकारम् from चित्र=चित्रीकरणे (चु उ) ।

कयोत्या ब्रह्म विचित्रम् ध्यायेम । इति प्रश्नपक्षे ।

कया शचिष्ठया वृता । इत्युत्तरपक्षे ।

(a) कया=कमनीयन कः=कमनः, क्रमणः सुखम् (*Ni* $\frac{10}{20}$).

(b) शचिष्ठया=अतिशयेन शचियुक्तया+शची=इन्द्राणी *(i)* व्यञ्जना शक्तिः *(ii)* √शच=व्यक्तायां वाचिः (यु आ) शच्यते अव्यक्तं व्यक्तीकरोति या (आ० भा) ।

शची=इन्द्राणी कस्माद् 'इन्द्रो शची पतिः' (सा० वे० 1 3_{1}^{3}) *(i)* इदं करणा दित्या ग्रायणः *(ii)* इदं दर्शना दित्यौपमन्यवः । *(iii)* इदं द्रवणा दित्यौपनियदः+ (पुनः) शची=प्रज्ञा, कर्म (Nigh).

(पुनः) विश्वारूपा भिचष्टे शचीभिः (यजु० वे० $\frac{21}{60}$).

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(c) वृताः वृतौजसा । वृतं=पद्मे चरित्रे दृढ़निस्तले (अ० को०)
वृतम्=ब्रह्म चक्रम् ।

'आसीदिदं तमोभूतमप्रज्ञातमलक्षणम् । अप्रतर्क्यम विज्ञेयम् प्रसुप्त-मिव सर्वतः ।१। ततः स्वयम्भूर्भगवा नव्यक्तो व्यञ्ज यन्निदम् महाभूतादि, वृतौजाः प्रादुरासीत् तमोनुदम्.' । २ । मनु I, ', 6.)

(पुनः) महाभूतादि =आदिश्च भवति यः । आदिमत्वा दकार मादत्ते (अ) ।

(पुन) किं कारणं ब्रह्म, कुतः स्म जाताः, जीवामः केन कच सम्प्रतिष्ठा । १ । स्वभावमेके कवयो वदन्ति, कालं तथान्ये परिमुह्य मानाः । २ देवस्यैष महिमा तु लोके, येनेदं भ्राम्यते ब्रह्मचक्रम् ।

* देवः= { सत्यः । चित्रकारः; यथोक्तः । अंतरिक्षः ।

(6) कः=क्रमणः=उद्क्रान्तः । सत्यः= अक्षयः । 'सत्यः सत्सु-तायते सत्प्रभवो वा भवतीति (*Ni* नै $1\frac{2}{3}$) सत्ये साधै विद्यमाने प्रशस्ते अभ्यर्हितेसत् (अ० को) सुषुप्ति उत्क्रान्त्योर्भेदेन (वे० सू $1\frac{3}{4}\frac{2}{2}$) । त्वा= तुभ्यम् । मदानां मंहिष्ठः=महत् तर्पण मृतम् मन्दतेर्तृप्ति कर्मणः (*Ni* नै $\frac{2}{5}$) × $\sqrt{\text{मद्}}=\sqrt{\text{दिव}}$ । मदः=देवः ।

'कयोत्या अन्धसो सत्यः, मदानां मंहिष्ठः, उत्क्रान्तः, तुभ्यम् मत्सत् । इति प्रश्न पक्षे । दृढा चिदा रुजेवसु । इति उत्तर पक्षे+आरुजे= दुःखं तनुकुरु+दृढ़ । चिद्वसुः=दृढ़+चिद्+वसु+चिदसि मनासि (*Ni* $\frac{5}{5}$) । चिद्=अंतर् । चिद्+वसुः=अन्तरिक्षः क्षः क्षियतेः निवास कर्मणः (*Ni* नै $\frac{2}{10}$) √क्षि निवासगत्योः (तुः पर० । (पुनः) चिद्+दृढ़= अन्तः+अक्षयः = अन्तरिक्षः (*Ni* $1\frac{2}{3}$) ।

कः=क्रमणः=उत्क्रांतः । उत्क्रामणादु कारमा दत्ते । उ ।

(पुनः) किं नामान्धः, ना स्मिन्न्ध्यानं=प्रज्ञान घनं । (*Ni* $\frac{5}{1}$) ।

√अन्ध=दृ उपघाते, उपसंहारेच (चुः आ ।

अन्धः=भगः, अनुपसृष्टो न दृश्यते (*Ni* दै $1\frac{6}{4}$) ।

अन्धः=अन्नम् 'अदेर्नुम् धौच (उ $6\frac{4}{6}\frac{2}{2}$) । पन्यनिस्वपिभ्योर्नित् ($\frac{3}{10}$) यदनिति जीवयतीति अन्नम् । अद्यते अत्ति च भूतानि तस्मा दन्नम् (आः भा) ।

अहमन्न मन्नम दन्नमस्मि (सा० वेद V $6\frac{1}{4}$) अहमन्न महमन्न मह-मन्नम (उपः तै $3\frac{10}{6}$) । अत्ताचराचर ग्रहणात् (वेः सू $1\frac{2}{9}$).

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(7) कयोत्या हे वृषन् । त्वं अभिप्रमन्दसे नः स्तोतृभ्यः इति प्रश्न पक्षे । कया आभर । इत्युत्तर पक्षे ।

वृषा = √वृषु सेचने (भुः प) । √वृष = शक्तिबन्धने (चुः आ) । √वृष+कनिन् = वृषा (उ $\frac{1}{56}$) सेचनात् सुखस्या भिवर्षकः = धर्ममेघः । शक्तिबन्धनात् प्रज्ञानघनः । वेदो हि वृषः उच्यते (यमः) वृषो हि भगवान् धर्मः (मनुः) । वृषा = महेश्वर (अ; को) ।

वृषन् = प्रधानघन । 'स यथा सैन्धवोऽनंतरोऽबाह्यः कृत्स्नो रसघन एवं वारे अयमात्मानंन्तरोऽबाह्यः कृत्स्नः प्रज्ञान घनः (उपः बृह $6\frac{5}{13}$) ।

कयोत्याहेवृषन् ! भगवन् धर्ममेघ, प्रज्ञानघन, परमेश्वर शक्तिबन्धक ! त्वमभि प्रमन्दसे नः स्तोतृभ्यः ? कया सुखस्वरूपेण आभर ; हरतेर्भरतेर्वा $Ni\ \frac{4}{24}$) ।

(पुनः) (A) शची = शक्तिरज्ञकः, प्रज्ञानकर्म, ब्रह्म वन्धो ज्ञानकृतः ($Ni\ \frac{14}{10}$)

(B) वृषा = शक्तिबन्धकः प्रज्ञानघनः मूर्तीघनः (पाः अष्ट $3\frac{3}{77}$) घनो मेघ मूर्तिगुणे त्रिषु मूर्त्ते मिदंतरे (अः को) ।

(पुनः) कया आभर = स्वरूपेण सर्वस्य भर्ता वा हर्त्ता वा सर्वस्य भर्ता = मित्रः । सर्वस्य हर्त्ता = अपी । मितेरपीतेर्वा मकारमा दत्ते । (म्)

We have said that Om possesses innate Omnipresence, Omniscience and Omnipotence. He essentially exists ; Himself the embodiment of Principles ; does design and impart, divine motion to all external nature. This is by way of predication. But we have not, as yet, any definite knowledge of the detailed signification of this syllable. Om is the most sacred symbol in the Vedic literature and is especially appropriated in '*Upasna*' and is more comprehensive in meaning than any other term signifying God ; but this can not be the reason for its superlative importance, as being termed the essence of the Vedas. The deepest, the dearest and the divinest signification of *Om* is the *keynote* of the realization of the Divine spirit. The several letters of Om which with structural exactness mark the successive steps of meditation by which the student of **गायत्री** rises to the realization of the

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true nature of ब्रह्म. This mode of contemplation is the subject of the following four Mantras.

(ॐ) Om is structurally derived from √अव and literally signifies the creator of the Universe. We repeatedly praise Him and adore. We devotedly love Him and admire. His modes of creation may be comprehended by the realization of the different *vites*, the phases of His existence.

(कं) By what *vites*, do we contemplate, this wonderful Being ब्रह्म, who creates this Physical temple—the universe? By a (क), the first *vite* means कया शचिष्ठया वृता or God diffused in the material nature, which is at once so beautiful and so spheroidal.

The verse कया शचिष्ठया वृता contains three words. (*i*) कया signifies Beautiful, (*ii*) वृता means spheroidal, (*iii*) शची is the Wakeful Phase from √शच व्यक्तायां वाचि (भु: अ) to render sensible. Many other synonymous equivalents of शची is the Vedas go to suggest the diffusion of the Divine consciousness, in matter or God in the Wakeful Phase. शची for instance, occurs synonymous with इन्द्राणी (सा० वे I 3^3_1 Indrani signifies God who imparts form to matter, and is the cause of the existence of phenomenal appearances, and regulates with precision, order and uniformity, the physical movements of nature. Again शची is called प्रज्ञा or Conscious Phase of God. (*Nig* $\frac{3}{9}$) । Further शची is name of कर्म and signifies the deliberates actions of a conscious Being that regulates the physical movements of the universe ब्रह्म प्रज्ञाकर्म कारयतीति । Moreover शचि is that Power of God, by which He imparteth form to matter. विश्वा रूपा भिचष्टे शचीभिः (यजु० $\frac{12}{66}$) In the very beginning of Manu we find the following account of creation :—

"This (universe) was pervaded by darkness and was imperceptible, undistinguishable, inconceivable and unknowable (in a chaotic form) and was sunk, as it were, on

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all sides, in profound sleep. On that appeared, the self-existent, Almighty bringing order out of chaos, with *round* form and *radial* Beauty (मनु I, 5-6). These words of Manu can not fail to strike the mind of the seeker after truth that 'evolution is the universal formula.' No, this adoptation of parts is not in vain. Surely the edifice of nature was brought forth by the design of an *Architect*. This Architect is the Interior Reality of the Universe. The word Chitram (चित्रम्) in the Vedic Mantras exactly carries the same sense. The subject of this Mantra are the gorgeous wonders of the Material Universe. Who is not struck with the multiplicity of objects and appearances? Who that has not lost thought itself in contemplation of the infinite varieties that inhabit even our own planet? Even the varieties of plant life have not yet been counted. The number of animal and plant species together with the vast number of mineral compounds may truly be called infinite. But why confine ourselves to this earth alone? Who has counted the host of Heavens and the infinity of stars? The innumerable numbers of worlds yet made and still remaining to be made. "Whence has proceeded, the birth, growth and development of this grand universal sphere"—ब्रह्माण्ड. The votaries of science have a firm belief in the Omnipotence of atoms. They are "unanalyzable, undecomposable, simple monads, uncreated and eternal, in their existence, endowed (not by something else, but naturally, through necessity) with inconceivable motions."

In the vast *chaotic* operation of these atomic forces specific atoms, met through accident, united together and assumed a spherical form and the flowing orbs of enormous dismensions were formed. Our solar system was one of the spheres. Gradually the planets, which formed part of the *Sun*, became separate from the Sun. The Earth also became separate from the Sun in ths same way. Such is the scientific atheism. All is uncertain and unreliable. Life is but an accidental spark, produced by the friction of mighty

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wheels, the blind whirling motions of which constitutes the phenomena of the universe. There is no hope of Futurity, no consolation for oppressed virtue or disappointed justice hereafter. A natural result of this is that the worshipper of atoms (**सर्वपावम्**) is dashed headlong into a sea of unrighteousness. Miserable though is this firm of Atheism yet still more, miserable are those who believe the origin of this universe from *Time* alone (**कालम्**). These philosophers do not think of the Inertia of matter and forget the Intelligent Ruler who designs the order of nature and regulates with great precision, the movement of every world in the whole circle of Nature (**ब्रह्मचक्रम्**).

(**मं**) By what *vite*, do we contemplate, the internal reality **सत्यः**, who designeth order of nature **क्रमणः** and directs the Divine principles to flow into definite tendencies and be filled with the law of *co-operative sympathy* **मदानां मंहिष्ठः अन्धसः** By U (**उ**) the second *vite* means **दृढाचिदारुजेवसु,** or God brooding over the interior designs of creation (**चिद्वसुः**) । and the Invisible realities of Nature (**दृढाचिद्**) । O God thou art the life of the universe, break asunder the ties of ignorance (**आरुजे**) Out of order comes order, out of chaos, chaos. Organized forces acting upon matter, will produce organized structures ; a chaos of forces can only result in chaos. The definitely related forces—centripetal and centrifugal—give rise to *spheroidal* movement of suns, stars, satellites, comets, and planets, etc.

'**अग्निः पृथिवीस्थानः वायुर्वेन्द्रो वान्तरिक्षस्थानः, सूर्यो द्युस्थानो देवः**' Or to give further illustrations from the Nirukta of Yaska (*Ni* दै $\frac{1}{5}$). It is the internal slow motion, of particles that determines solids. It is the internal volubility of the particles that produces the visible fluids. It is the internal extreme mobility of particles, producing what is called the excursion of the molecules along freepaths, that produces the gaseous condition. It is also the interior and imperceptible speed of light that proves the existenec

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of subtle and frictionless ether. Or to take a more familiar example still. It is the invisible and internal organization in the seeds, that gives each of them, the power of reproducing exactly its own kind and no other. Finally the human spermotozoid endowed with internal and invisible reality is capable of reproducing the similar animal organization. 'This is the law of Inherited Similitude.'

We have considered in the exposition of **कवाशचिष्टया वृता,** what determined the flow of the Divine elements of life, sensation, and intelligence into Mutual Harmony—the *Natural beauty.* Let us examine how the elements of God's intelligence arrange and dispose themselves into the perfect Design of the Universe. The student of **गायत्री** is, therefore, moved to believe in the mind-elevating and soul-consolating principle of the constitutional spontaniety of God. The word *Andhas* (**अंधः**) in the Mantras, reveals exactly the same sense.

According to Nirukta (*i*) **अन्धः = अन् + धः** Signifies the involuntary phase of the Human Spirit, commonly known as the slumbering condition, (*ii*) **अंधः = भगः** the source and fountain of inherent tendencies, called the principles of the Divine Power. (*iii*) **अन्धः अन्नम्** God Himself, the life, the sustenance and dormitory of the world. (*iv*) **अन्धः** is derived from **अन्धि**, to fold within himself or to become the embodiment of ideas and Principles. **अन्धि = दृधि उपधाते, उपसंहारे च ।**

(**मं**) By what *vite* do we contemplate the supremely powerful being **वृषा,** folded within himself (**शक्तिवंर्धकः**), Himself an embodiment of all ideas and principles (**प्रज्ञान धनः**), Himself all harmony, (**धर्ममेघः**), who dispenses vital sustenance to man, His only sincere adorer and devoted admirer? By M (**म्**) the third *vite* means '**कया आभर**' or God loving in Himself All Delight. As in sound slumber, the circulation of the blood, the respiratory functions and the reconstructive processes are all carried out with greater regularity, precision and naturalness only by virtue of the

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mere contact of the Human Soul with the body (भरणात्), requiring neither volition, nor design (हरणात), but the mere spontaneous activity of the soul ; so in the slumbering phase, God is viewed as exercising Omnipotence, Omniscience and Omnifiscience with the greatest regularity, precision and perfection without the exercise of strained will or brain-elaborated designs, but by the spontaneous working of the eternal self-intelligent princip'es and ideas, whose embodiment He is. From this belief in the spontaneous activity of the Divine Mind, there flows a soul consolation : त्वं स्तोतृभ्यः प्रमन्दसे This belief, instead of generating *fatalism* or the evils of predetermination creates a strong faith in the inherent wisdom of the self-intelligent principles embodied and condensed so to speak in Godhead.

Let us finish the subject of the structural exposition of Om in the words of the **मांडूक्योपनिषद्.**

(1) Om is the most estimable name of the Universal Spirit. The modes of existence, '*vite* of this spirit, being truly represented by Mantras or the single letters A-U-M (अउम्) of which this Monosyllable is made up.

(2) A (अ) the first Matra, means the Wakeful Phase or God diffused in external nature ; For अ means that which is diffused throughout, and is known in the first step. He who realises the *vite* becomes gratified to the full measure of his desire and has taken the first step.

(3) U (उ) the second Matra, means the Dreaming Phase or God living in interior design ; for उ means that which designs or does both, *i.e.*, designs and executes. He who realises this *vite* attracts wisdom towards himself and becomes harmonized. Never it is in his family born an individual, who can ignore the knowledge of Divinity.

(4) M (म्) the third Matra, means the Slumbering Phase or God viewed in Himself ; for म् means that which measures all, or is the resort of all. He who realises this *vite*

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measures out the whole knowledge of the Universe and retires in to Him.

(5) The fourth is no Matra or *vite*, for it represents the unknowable, the absolute or the unconditional, without a trace of the relative or the conditional world about Him. He who realizes, the True Atma *Omkara* passes from self into the Ruler of self, the universal spirit, *i.e.*, obtains Moksha or Salvation.

—o—

The Hindus begin their books with Om, the word of creation, as we begin them with "In the name of God." The figure of the word *Om* is ॐ. This figure does not consist of letters; it is simply an image invented to represent this word, which people use, believing that it will bring them a blessing, and meaning thereby a confession of the unity of God. Similar to this is the manner in which the Jews write the name of God, *viz*, by three Hebrew *Vods*. In the Thora the word is written Y H V H and pronounced *Adonai*; sometimes they also say *Yah*. The word *Adonai*, which they pronounce, is not expressed in writing.

Alberuni.

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Bhagavad Gita

OR

The Lord's Song.

Eighth Discourse.

Arjuna said :

1

What is that Brahman, Best of Men ?
Self-knowledge what, what Action is ?
What knowledge of the Elements ?
And Knowledge of the Shining Ones ?

2

What is the Sacrifice, and how
To do it in this body, say ?
And how at time of going forth.
Art Thou by poised Sages known ?

The Blessed Lord said :

3

The Deathless One is Brahman call'd,
Self-knowledge is His Nature true,
While that which causes birth of things,
Is Action nam'd, O Bharat's son.

4

All form is subject to decay,
Energy's centre is Supreme,
Myself am I the Sacrifice,
Thus know thou this, O best of men.

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5

And he, who, casting off the frame,
Thinking upon Me, goeth forth,
He enters into Mine essence,
There is no doubt of that at all.

6

Whoever, at the end of life,
Thinking on any Being, dies,
To that alone he goeth forth.
Conform'd to that, O Kunti's son.

7

Therefore, at all times, on Me think,
And fearlessly engage in fight,
With mind and reason on Me set,
And thou shalt surely come to Me

8

With mind not wand'ring after aught,
By constant practice harmonised,
And ever meditating, Parth,
One surely finds the Soul Supreme.

9

The man who keeps in mind that One,
Ancient, Eternal, Overlord,
Minuter than the minutest,
Refulgent as the Sun beyond.

10

He, at the time of going forth,
With mind unshaken and devout,
By Yogic power holding breath,
Most surely goes to Soul Divine.

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11

Which Veda-knowers Deathless call,
Which enter passion-free and pois'd,
On which is Brahmacharya based,
That Path to thee I will declare.

12

The gates of Sense all firmly closed,
And Mind confined within the Heart,
With life-breath resting in the Head,
In Yogic concentration pois'd,

13

Reciting one-syllabled "Aum,"
With thoughts upon Me centred all,
Who goeth forth, aband'ning frame,
He sure attains to Highest Path.

14

Whoever thinks on Me alone,
And not on others, Pritha's son,
He reaches Me without effort,
That ever harmonised one.

15

Having once come to Me, forsooth,
These Great ones are not born again,
They don't visit this Pain's abode,
But reach the state of perfect calm.

16

All spheres, including Brahma's world,
Are subject to the Cyclic Law,
But he, who once cometh to Me,
Knows no rebirth, O Kunti's son.

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17

People, who know that Brahma's day
Extends a thousand ages long,
That Brahma's night is same in length,
Reckon the day and night aright.

18

At dawning of the Cosmic day,
All Chaos into Cosmos turns,
But when the night occurs again,
The Chaos comes about with it.

19

And, multitudes of beings, Parth,
Go forth, repeatedly, fore'er,
Assuming shape at dawn of day,
Dissolving at approach of night.

20

But 'neath this ever-changing state,
Abides the One, Eternal call'd,
Which, when the other forms decay,
Remains unchanged for evermore.

21

This is th' Eternal, Deathless One,
This also is the Goal Supreme,
Attaining which, they don't return,
That's the Supreme Abode of Mine.

22

And He, the Highest Being, Parth,
May, by devotion, be attained ;
In whom all beings sure abide,
By whom pervaded is this all.

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23

The times, when Yogis going forth,
Return to earth and don't return,
I now declare to thee at length,
O noble Prince of Bharat's line.

24

Fire, light, day-time, the bright fortnight,
The six months of the Northern Path,
Then going forth, O Pritha's son,
They surely gain the Goal Supreme.

25

The smoke, night-time, the dark fortnight,
The six months of the Southern Path,
Then, *Yogin*, going forth, attains
The Moonlit sphere, and here returns.

26

This Path of brightness and of dark
Is sure this world's eternal track,
Who go by bright do not return,
Who go by dark come back again.

27

Knowing these paths, O Pritha's son,
The Yogin feels nowise perplex'd,
Therefore, at all times, be thou firm
In paths of Yog, O Arjuna.

28

Whate'er reward the Ved ascribes
To Sacrifice, Penance and Gift,
Passing all this by knowledge true,
The Yogin gains the Home Beyond.

Here Ends the Eighth Discourse
Entitled
The Communion with the Supreme.

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The Tragic in the Uttararamacharita.

(*By Professor V. V. Sovani, M. A.*)

ऐको रसः करुण एव निमित्तभेदाद्
भिन्नः पृथक् पृथगिवाश्रयते विवर्त्तान् ।
आवर्तबुद्बुदतरंगमयान् विकारान्
अम्भो यथा सलिलमेव तु तत्समस्तम ॥

[उत्तररामचरित Act III., penult. stanza]

——"Pathos is the one ruling mood of life: varying by virtue of changing factors, it seems to undergo distinct and distinct modifications, as does water in the state of whirlpools, bubbles, and eddies, without losing its own identity in those states."

The noble story of Rama has endeared itself to us by the tender appeal it has made to our finer feelings. The story has been sung by the lofty Muse of Valmiki, the premier poet of India, making us weep for the sorrows of Rama and Sita more bitterly than for our own. The latter part of Rama's life as related therein is particulary very pathetic, and the noble poet Bhavabhuti, who had more of the vein for the tragic in him, found it a congenial theme for the play of his lyrical genius

We have reasons to believe that Bhavabhuti long suffered from the disparaging criticism of the literary world of his times, who could not discover in him that genius, which was to make him, for the posterity, a bard of undying fame. How very mortifying it is to find oneself in an uncongenial atmosphere where one is consigned to obscurity and distinct disfavour by the learned

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public, because of its inability to sympathise with a genius far in advance of the times! Very good reasons he had to address his audience through the Sutradhara:

ये नाम केचिदिह नः प्रथयन्त्यवज्ञाम्
जानन्ति ते किमपि तान् प्रति नैष यत्नः।
उत्पत्स्यतेऽस्ति मम कोऽपि समानधर्मा
कालो ह्ययं निरवधिर्विपुला च पृथ्वी॥

"Those who hurl defiance at us, are men of colossal erudition: this attempt is not meant for such. There may be born in the future a man of a like turn of mind and, may be, he exists at this very moment; for, infinite is the time and extensive is the world" [*Malati-madhava* Act I. 6] This protest was made in a truly prophetic spirit. Posterity has given him his due. The famous poet-critic Govardhana has thus paid a tribute in glowing terms to the poet's extraordinary powers in developing the pathetic:

भवभूतेः संबंधाद्भूधरभूरेव भारती भाति।
एतत्कृतकारुण्ये किमन्यथा रोदिति श्रावा॥

"Owing to her relationship with Bhavabhuti, the Muse appears to be a veritable daughter of a rocky mountain. Else how does her wailing make a stone (*i.e.*, a stony heart) shed tears." Quite So. Stony hearts have wept bitterly during the performance of the third act of the Uttararamacharita.

Whence did this great faculty for the development of pathos originate? We cannot tell. Perhaps from the tragedy of his own life. Bhavabhuti appears to be very keenly sensitive, and appears to have taken deeply to heart the unfavourable reception of his first play the Mahaviracharita, which has consequently come down to us in the fragmentary state. Therefore it seems that he

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made a protest in the Prelude to the Malatimadhava. It appears that those, who make out that Bhavabhuti had a too high opinion about himself, are probably on the wrong scent.

The play that we are considering is pre-eminently pathetic. Although the end is happy, there is such a strong undercurrent of the tragic throughout the plot, that it makes its presence felt in scenes quite different in nature, and is very overwhelming in its own proper place. It excels a tragedy in its appeal to the deep recesses of the human heart. Therefore it must be called an emotional play of the highest order. The play is such a perfect work of art that each and every part of it contributes to the development of the ruling sentiment of pathos.

The pathetic note of the play is struck at the very beginning—in the benedictory stanza itself, where the Muse is adored as the portion of self, *knowing no death.* Death and destruction, making ravages among the creatures, not excepting creatures of physical and moral beauty, are the fit source of pathos. In singling out the Muse as the immortal portion of our self, has not the poet pre-eminently brought forward the sad fact that everything else belonging to us is perishable, and thus very skilfully sounded the tragic note ?

We have often noted that approaching calamities cast their shadows on the human heart and also on the external world so as to warn us of their coming. This is exactly what it should be. Calamities are the issues of certain forces in nature, and if we are of divine origin we should feel them beforehand. That we do not feel them clearly but only vaguely is due to the fact that we

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have a thick coating of the sheaths of our past *Karma*, obstructing our mental vision, according to the oriental view of things. The result of this dim foresight is that some expressions drop from our lips, which vaguely point to the impending catastrophe, although they admit of a different construction at the same time. This phenomenon has been observed by many and Bhavabhuti, being a great student of Nature, has shown great skill in putting some observations of that sort in the mouth of his hero Rama. Rama is consoling Sita, dejected at the departure of her father, who had stayed with them for a time to share their joy on the occasion of the Coronation. While consoling her, Rama says that such occasions are really extremely painful and it is these occasions that lead a wise man to renounce the world and betake himself to the forest. Nay, while enjoying the sight of the picture-gallery representing their past experiences, the imagination of Rama and Sita was so excited that they fancied that separation had already approached.

No doubt, the calamity had really approached, and further it had previously paved its way for its operation without the slightest obstruction. The elderly people, guiding the scions of the Raghu race, were already away from the scene of the tragedy, having been invited to attend the Yajna of Rishyasringa, Rama's brother-in-law. Being anxious to keep the people attached to the newly installed young sovereign, they sent a word of advice to Rama, asking him to please the people with all his heart, that he might win glory. Rama, while enthusiastically accepting this piece of advice, expressed his readiness to sacrifice love, compassion, happiness, and *even Sita*, that he might win the hearts of his subjects, little thinking that he would be so soon called upon to make good his

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word. Even the pregnant longing of the victim of tragedy was unconsciously shaped by the impending catastrophe. How terribly did Rama's promise to satisfy that longing come to be true through the agency of that impending evil!

Now the tragic element actually made its appearance on the scene. As we learn from the prelude some scandal about the queen had been circulating among the people, consequent upon her forced stay at the demon's house in Lanka. Many could not believe in the fire-ordeal through which she passed at Lanka to convince the spectators of her purity and fidelity. The spy Durmukha, employed by Rama to ascertain the true feelings of his subjects towards himself at last communicated that terrible tidings to his master with the greatest reluctance. The tender husband felt an electric shock, and fell into a swoon. On recovering consciousness, he at once ordered Laksmana to take Sita to the forest and leave her there, although about to be delivered of a child, as a prey to hungry wild beasts, thinking that thereby he only followed the dictates of duty towards his subjects. He did not charge the people with any wicked motive in helping to spread the scandal, which had its origin in adverse luck according to his judgment. Feeling unable to pronounce the sentence of exile in person, he took a last farewell of his loving and innocent wife with a heavy heart, feeling acutely for the unmerited sentence, and hastened away from the tragic scene to attend to the urgent grievances of his saintly subjects on the Jumna.

Thus did tragedy cast a deep gloom all round within such a small space of time. Sita, who was too weak to bear the shock, threw herself into the Ganges, was

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delivered of twins in the nether regions, and sustained her life somehow, being importuned by her mother and also her mother-in-law to take care of the babies that they might continue Rama's lineage. Rama, on the other hand, lost all interest in life, but continued to live to perform his regal duties, occasionally disburdening his heart of the overwhelming grief by giving free vent to it on his visit to the places, where he had passed the happiest moments of his conjugal life. To bring peace to his mind he began the Asvamedha, keeping the golden image of Sita by his side during the performance of the ceremony. Lastly Janaka began mortifying penances.

Whom shall we hold responsible for this dire tragedy? Indeed, every one must have felt deeply for this exile of Sita, and we have no reason to exonerate the people themselves, who had lent their ear to the scandal. Nay, all of them must have blamed Rama for his ill-advised conduct. Even the mother of Rama resented Rama's conduct as keenly as Janaka, and, instead of returning to the capital, repaired to the hermitage of Valmiki to pass her days there. How did Rama hope to justify his conduct to all of them? We find his sole justification was लोकस्य आराधनम्. Does that mean *the humouring of the people* at the sacrifice of one's moral judgment? That could not be the interpretation of Rama, who understood it to be the vow of the virtuous, because his father did not please the people in that sense, although Rama said his father had sacrificed his son and even his life to please the people, which example he meant to follow in the present case. Does it not mean then the satisfying of the ideal set down by the people as regards the course of conduct? It is not enough that we practise virtue, but

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it is further necessary that it should be deemed *as such*. No doubt we should act according to the dictates of conscience, not caring a bit for popular judgment. But this precept does not absolve the acknowledged leaders of mankind from the obligation to perform their duty towards mankind. Rama thought that the queen's chastity ought to stand above suspicion, and now that it was called into question, he must at once exile the queen; otherwise the people would become loose in their morals and would connive at moral lapses, citing his own example. However to heighten the tragic effect Rama is represented as wanting in cool judgment in that he shows no consideration for the safety of Sita. Hence it is that he comes in for a gentle rebuke from Sita, who rightly claimed protection at his hands even in exile in common with other subjects [Raghuvansa, XIV. 67]. We must, however, remember that the hero of a story must not cease to be human, if he is to be sincerely sympathised with by us. Perfect characters hardly excite our sympathy. Had Rama acted with an extremely cool judgment, he would have hardly appeared human, and could not have possibly wept at all. But then, the tragedy also would have partly lost its sting. How should the tragedy then purify our emotions, if it were not to excite our emotions of pity and terror?

What lesson has tragedy to teach us? No doubt, it teaches us to bear our lesser woes more patiently, as sugggested by Aristotle. But, it further teaches us to be less arrogant in our prosperity. It reveals to us the pathos of our life-history. Bhagawan Patanjali thus emphasises it in his Yogasutra, II.15, **परिणामतापसंस्कारदुःखै-र्गुणवृत्तिविरोधाच्च दुःखमेव सर्वं विवेकिनः** "Everything is essentially painful to a wise man owing to the painful conse-

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quences, painful impressions, and tormenting fervour it produces, and also owing to the conflicting tendencies of the material constituents (सत्त्व, रजस्, and तमस्)." This philosophical view of life, which lead Gautama Buddha to fly from the world of pleasure and to seek enlightenment, has been very beautifully expressed by the great poet Bhavabhuti in the stanza, which forms the motto of this paper.

—o—

Daughter of sacrifice! Fair child of earth!
Glory of Janaka's exalted race!
The loved of sages and their sainted dames!
Casket of Rāma's being! cheering light
Of the dark forest-dwelling! utterer
Of tender eloquence! Alas! what cause
Has rendered destiny thy ruthless foe?
All thy good deeds, distorted, turn to ill;
All thy munificence awards thee shame;
And whilst thou art about to give the world
A worthy lord, that world, ingrate, condemns
Thee to a widowed solitary home.
Durmukha, go, bid Lakshmana attend
To lead the queen to exile.

The Uttra Rama Charita

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Shipbuilding and Shipping
IN
Ancient India.

(*By the Hon'ble Babu Balkrishana Sahai.*)

THE gates of the stupendous edifice of Sanskrit erudition having, for reasons which need not be discussed here, practically closed against us, we were naturally thrown into the dark abyss of ignorance and oblivion and for long did not know what was going on all round us. The little openings that from time to time promised to bring in some light, as the result of the efforts of some of our own people, produced but little effect on us. Be it said to our discredit and shame that the results of these spasmodic efforts also have vanished. Some are inclined to think that there is nothing in the dead language Sanskrit. It only contains bosh and moonshine. If this sort of indifference to Sanskrit had continued, some very important works that are yet in manuscript form would never have seen the light. Thanks, however to occidental efforts, our sleep has terminated, our eyes opened and we have been roused to a sense of duty. We have been taught to make researches and to fathom our own deep treasures. The Westerns themselves took up the work and paved the way. Some of our men have taken up the work in right earnest and the day will dawn when the vast knowledge of the ancient Indians will shine in full lustre and amply justify the proud claim of sage Manu

एतद्देश प्रसूतस्य सकाशादग्रजन्मनः
स्वं स्वं चरित्रं शिक्षेरन् पृथिव्यां सर्व मानवाः ।

" From a Brahman, born in that country let all men on earth learn their several usages."

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It was once thought that the ancient Indians had no maritime commerce or naval activity and when Rishi Dayananda said and wrote that the Vedas contained instructions in regard to the building of ships, baloons and such like things, many people laughed and at least one even charged him with "forgery." The accuser never paused to think before instituting the charge that every thing exists in the universe either in Revelation or in what is another name of the same work by the same author—Nature. The twin sisters Revelation and Nature can be known only when studied and observed. So as long as the revealed knowledge or the Scientific doctrine is true, there can be no forgery. It is only a question of when I discover.

Apart from the Vedas—which according to Swami Dayananda are the repository of all knowledge wherein even according to the occidentals, Bhujjya and Ingra, Varuna and Vashishtha are described as knowing ship-building —there are other Sanskrit works which treat of ship-building One of them is Yakti Kalpataru which exists in manuscript form. The work can be seen in the Calcutta Sanskrit College Library. Dr. Rajendra Lal Mittra when noticing the work remarks :—*Yuktikalpataru* is a compilation by Bhoja Narapati It treats of jewels, swords, horses, elephants, ornaments, flags, umbrellas, seats, ministers, SHIPS, etc , and frequently quotes from an author of the name of Bhoja, meaning probably Bhoja Raja of Dhara." "This work," says Babu Radhakumud Mukherji, M.A., in his book named "Indian Shipping," "is something like a treatise on the art of shipbuilding in Ancient India, setting forth many interesting details about the various sizes and kinds of ships, the material, out of which they were built and the like."

The poor accuser was quite innocent of any knowledge of the work named Yukti Kalpataru or the science of

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Plant Life (Botany) which classes wood into four different kinds :—

लघु यत् कोमलं काष्ठं सुघटं ब्रह्म जाति तत्
दृढाङ्गं लघुयत्काष्ठमघटं क्षत्र जाति तत् ।
कोमलं गुरु यत्काष्ठं वैश्य जाति तदुच्यते
दृढाङ्गं गुरु यत्काष्ठं शूद्र जाति तदुच्यते ।
लक्षणद्वय योगेन द्विजातिः काष्ठ संग्रहः ।

The above means that the light and soft wood, that can be easily joined with other kinds of wood is called Brahmana ; the hard and light which cannot be joined with another class is called Kshatriya ; the soft and heavy is called Vaishya class ; the hard and heavy is classified as Shudra. By uniting two classes of wood we obtain wood which is of Dvijati class.

Read the *Yuktikalpataru* (which should be soon published with English and Vernacular translations and should be prescribed as a text book for our Gurukulas and colleges) and you will be convinced that the ancient Aryas knew how to make ships both ordinary and special. The special ships were sea-going.

मन्थरा परतो यास्तु तासामे वाम्बुधौगतिः ।

These again were divided into two classes दीर्घा (long) and उन्नता (high) :—

दीर्घा चै वोन्नता चेति विशेषे द्विविधा भिदा ।

The size and dimention, etc., are all discussed in the book, with instructions as to how to furnish and decorate the ships to make them comfortable. The ancient ship-builders knew all about the mechanical contrivances necessary for making the ships serviceable for various purposes. They built many kinds of ships :—(1) *Sarvamandir, i.e.,* those full of cabins to be used for carrying royal treasures, horses and women.

राज्ञां कोषाश्व नारीणां यानमत्र प्रशस्यते ।

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(2) The *Madhyamandira, i.e.*, those having cabins in the middle—these were for the rainy season and for pleasure trips—and (3) *Agramandira, i.e*, those having cabins in the prows. These were for long voyages and naval wars :—

चिर प्रवास यात्रायां रणे काले घनात्यये ।

This shows that not only did the ancient Indians know shipbuildings but they also knew the art of naval warfare.

There is another valuable work worth noticing and studying. It is the "Arthashastra" and yet another called *Bodhi sattva vadana Kalpalata* The former shows that there were officers called नावध्यक्ष or Superintendents of ships ; there was a Board of Admiralty, one out of the six Boards which constituted the war office of the famous King Chandra Gupta (about 3 centuries B. C.) There were many sorts of port taxes levied from one *mâshà* upwards Besides levying taxes the Superintendent had to relieve ships arriving at his port in danger or damaged through weather or the tempest. He was further authorised to exempt from toll any ship in which the merchandise had been damaged by water, or reduce the duty or even make up the loss if the vessel belonged to the State and if the loss was due to defects in the State vessel. The book further shows what steps were taken to secure safe crossing and to prevent traitors or enemies escaping and also how merchants were helped by ancient kings when they sustained losses by attacks from pirates or otherwise. The other book refers to sea-borne commerce and naval activity during the reign of King Asoka.

Unfortunately we have lost our histories or it may be that rightly or wrongly some of our ancestors did not care much for name and fame, still we have in India sculptures and paintings to show that ship-building was known to them. In the temple of Jagannatha at Puri in

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Orissa may be seen among the sculptures a royal barge, on that part of the temple which is said to have been once a portion of the Black Pagoda of Kanarak. Says Babu Radha Kumud Mookherji :—"The sculpture shows in splendid relief a stately barge propelled by lusty oarsmen with all their might, and one almost hears the very splash of their oars ; the water through which it cuts its way is thrown into ripples and waves indicated by a few simple and yet masterly touches ; and the entire scene is one of dash and hurry indicative of the desperate speed of a flight or escape from danger. The beauty of the cabin and the simplicity of its design are particularly noticeable ; the locking-seat within is quite an innovation, probably meant to be effective against sea-sickness, while an equally ingenious idea is that of the rope or chain which hangs from the top and is grasped by the hand by the master of the vessel to steady himself on the rolling waters." * * * * The interpretation put upon it by one of the many priests of whom I enquired, and which seems most likely, being suggested by the surrounding sculptures was that the scene represented. Sri Krishna being secretly and hurriedly carried away beyond the destructive reach of King Kansa"

The structure of the vessel shows that it is of *Madhyamandira* type of the *Yuktikalpataru*.

Close to Puri town and within the district, in Bhuvaneshwara there is a temple named *Vaital deul*. Mr. Mookherji suggests that it is so called because its roof has a peculiar shape looking like a ship overturned. The word *Vaital* means a ship and *deul* is for Sanskrit *devala* temple.

Go to Ajanta and there you will find paintings of a sea-going vessel and a pleasure boat. You will further

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find there a very great historical painting. Here I have to carry my readers to Pali works *Mahavansa* and *Raja Valliya*, where they will read the history of Raja Vijaya. King *Sinha Vahu* of Bengal banished Prince Vijaya with his followers numbering about 700 for their oppressive and atrocious treatment of his subjects. They were packed in a ship and sent away. Their wives and children were placed in two separate ships and despatched. What a grand deportation! Vijaya left his home and landed in Ceylon. This was about 543 B. C. With his large number of followers Vijaya succeeded in vanquishing the demons inhabiting the country and installed himself as a king and gave the island the name of Sinhala after the name of his dynasty. There at Ajanta there is a beautiful painting of the scene of Vijaya's landing in Ceylon with his army and fleet as also of his installation.

The above-named Pali works moreover describe how Vijaya's bride was brought over to Ceylon in a big ship carrying about 800 passengers. Vijaya left no issue. His nephew is described as having embarked from Sagal and gone to Ceylon to ascend the throne. Another sea-voyage is said to have been undertaken by a princess who was afterwards married to Vijaya's nephew. This ship is said to have started from Morapura on the Ganges and reached Ceylon in 12 days. So read the Pali books, the Jatakas, and you will find lots and lots of ships mentioned and sea-voyages described.

Besides these we have some very important numismatic evidence relating to sea-voyages. Some Andhra coins have been found on the East Coast belonging to the 2nd or 3rd Century A. D. On these is found the device of a two-masked ship. Alexander Rea in his "*South India Buddhist Antiquities*" refers to three ship-coins of the Andhras. They are of lead. One shows a ship with bow

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to the right, pointing in vertical section at each end with a round ball on the point of the stem. Similarly ships are shown on the others with some difference in their shape and position. Again the Puranas, are full of stories of merchants going abroad on ships for trade, and these merchants had commercial intercourse with many foreign countries, Babylon, Rome, China, Arabia, etc.

So a mere perusal of our own books as well as those of the Chinese will abundantly show that the ancient Indians had their own sea-going ships but we their descendants having received a little literary education in the schools and colleges think that our ancestors were fools and knew nothing.

Will India realise its responsibilities and utilizing the opportunities which now offer themselves regain the magnificent heights from which it has fallen ?

—o—

That in the time of the Vedas and for sometime afterwards, the Hindus were familiar with ships adapted for sea voyages, is a fact which is now no longer doubted. The frequent mention, in ancient Sanskrit literature, of pearls, which could not have been procured without the aid of boats that could have the ocean wave is sufficient evidence on the subject. But others are not wanting. Allusions to the ocean and to ships are numerous even in the Sanhita of the Rig Veda " .....
Do thou (Agni), whose countenance is turned to all sides, send off our adversaries, as if in a ship to the opposite shore,".....
" Do thou convey us in a ship across the sea for our welfare."

(*Rajindra Lal Mitra*).

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A Sober Account of the "J. K. Cult."

(By Brahmachari F. T. Brooks)

[The author of this sketch is by no means hostile. He may at best be described as somewhat unsentimental, having seen a good many sincere undertakings frustrated through what seems to him a lack of discrimination. He is earnestly desirous of seeing real good done to this suffering world, no matter by whom and in whose name.]

POSTULATES: Mr. L. and Mrs. B. are "clairvoyant" and can pursue investigations by this means to their entire satisfaction. The comparative reliability of what they see remains of course a matter of opinion.

Amongst other things, they see the world governed, behind the veil, by an organised Hierarchy of Sages, one of whom is the 'Bodhisattva', or 'Jagadguru', or 'Christ', who incarnates whenever the world is in need of a new religious dispensation. This 'incarnation' would seem often to consist in the taking possession, for a few years of active worldly work, of a body surrendered to him by a willing disciple.

I.

In the spring and summer of 1909, several children assemble round Mr. L. at Adyar. They bathe and play with him and others in the surf and on the beach. Among these are J. Krishnamurti and little Nityananda,[1] the second and third sons of Mr. G. Naranaiya, a retired Tahsildar, appointed by Mrs. B. to various functions at Adyar. Mr. L. takes no special notice[2] of these two particular boys, but befriends them among the rest.

II.

A few months later, J. K. and N. have drifted into greater intimacy with Mr. L., who bethinks himself of

1. Only a year or two younger, but much smaller in stature than his slim brother.

2. At least he *seems* to take no special interest. And it is well known that he is no dissembler in such matters. He conceals neither sympathies nor antipathies, and his very best friends give him no credit for social tact.

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"looking up" their past lives. He is startled at what he finds in J. K.'s case. He sees a past of remarkable unselfishness and service stretching back as far as his *âkâshic* eye can reach, and several incidents reveal to him the promise of very great things in the near future. He begins teaching the boy, who proves extremely reasonable, though a bit 'slow' at mere lessons, but responds admirably where spiritual and psychic matters are concerned. This occult tuition is in full swing at Adyar when the T. S. Convention meets at Benares at Xmas, 1909.

III

Thus in January 1910, while all is quiet at Adyar, J. K. undergoes a process of mystic Initiation. During several days, his body lies in a state of trance, while his consciousness is raised to higher planes, and merged in atonement with the Good of all.

Preparatory to this, during a series of nights, he has had visions of his Master, who has given him the carefully worded instructions published under the title, "*At the Feet of the Master.*" Of these he merely claims to be the scribe (with at most a little formal assistance from Mr. L.) —not the author.

IV.

Mrs. B. who has been kept informed by enthusiastic letters from Mr L., returns to Adyar and joins Mr. L. in carefully investigating the boy's past lives.[1] Mrs. B. usually exercises this gift only when in contact with Mr. L. But *one* life—the tenth, in which the whole Hierarchy appears —is said to have been seen and recorded by Mrs. B. alone. The somewhat theatrical character of that particular life may be noted.

Mrs. B. and Mr. L. now find themselves commissioned by the Cosmic Hierarchy to keep watch and ward over J. K. and his inseparable companion of many lives, Nityananda.

1. See 'Lives of Alcyone,' in the *Theosophist*, 1910-1911. 'Alcyone' is merely a label-name for the soul now incarnate as J. K.—nothing mysterious.

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They are to train the body of the Chosen One for the Great Task that awaits it. A mission fraught with difficulties not a few : for the boys' father is an irrascible man, with peculiarities of temperament which make his former acquaintances somewhat sceptical as to the possibility of the boy's high spiritual status—a struggle, evidently, between the modern influence of Darwin and subconscious reminiscences of the hoary myth of Prahlada. This modern St. Joseph proves fractious at times, especially when influenced by orthodox relations of the well-known South Indian type. On the other hand, the idea of his son's elevation to a giddy pinnacle is not without its appeal—it is not given to all to be the father of a Bodhisattva's body. Finally, after many fluctuations, he consents to make over the two boys to Mrs B.'s *exclusive* guardinarship. Under no pretext are they to be left in anyone else's charge.

V.

Meanwhile, remours about the Boy are more or less systematically leaking out, and many a Theosophist is given to understand that he is intended to play in the near future a part similar to that played by the disciple Jesus in Mrs. B.'s account of the Christ Incarnation.[1] Mrs. B. occasionally reminds people that she has actually said nothing of the sort. Neither has denied it. When pressed, she has been known to say that as many as six different vehicles are being prepared. But she evidently intends to spare no effort to make her particular charge win the race for the Vase-of-Electionship this time. In her lectures, since 1908 or thereabouts, she has been more and more freely speaking of the impending return of the Great Lord Maitreya, the Bodhisattva, the Jagadguru, the Christ,[2] , and drawing attention to the coincidence of expectation in many quarters, both East and West.

VI.

The Convention reassembles at Adyar in December 1910. Mrs. B. begins her Presidential Report with a sensa-

1. See *Esoteric Christianity.*
2. See *The Changing World* [illegible]

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tional reference to J. K.'s Initiation at the beginning of the year. In her concluding lecture, she already "hears the rumbling of the chariot-wheels of the Expected One rousing echoes in dim Himalayan gorges,"...or words very much to that effect.

J. K., poor boy, becomes a pageant figure-head. He is the central figure in processions. He has a body-guard with purple scarves, and can scarcely move without an escort.

Mr. Arundale—and other chips of seasoned timber—catch fire, and vow their lives to the service of the future Saviour's *vâhana*. It is rumoured that the Mighty Presence already overshadows the Boy at times. Small blame to those who worship his feet when they get a chance.

VII.

Soon after, Mrs B.—with a large party, including Mr. L. and the boys, and a number of European Theosophists—leaves, first for Burma, then for England, after a stay at Benares. Mr. Blech, the sympathetic Secretary of the T. S. in France, reports, with a shade of anxiety, an incident which he witnessed at Benares at this time. A difference between a student and a professor of the College is reported to Mr. Arundale, the Principal, who decides in favour of the professor. The student immediately declares that what was wrong for him before is right On being asked "why?" he answers, "Because *you say so*, Sir."

As may well be expected, a strong subsidiary vortex developes round Mr. Arundale in Benares while Mrs. B. and her charges are abroad. Lifelong vows are rashly taken, and the "*Order of the Rising Sun*" is ushered into birth without Mrs. B.'s sanction.

On her return Mrs. B. apparently afraid of excessive enthusiasms when not controlled by her, disavows this attempt, but is ultimately induced to reorganise it under a new and perhaps less provocative title, when it becomes the "*Order of the Star in the East*"—"O. S. E." for short.

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This has for object to "prepare the way for the Coming of the Expected One," *i.e.*, to canvas sentimental opinion in His favour all the world over. But the *official* object is to unite together all who are willing to believe in the near coming of *a* Great Teacher in the broadest sense of the term —without any particulars—and to prepare the world to receive Him by cultivating, and encouraging the spread of, Devotion, Steadfastness, Gentleness, and Reverence for *true*[1] Greatness, in whomsoever shown. There is of course an 'inner circle' in which belief in J. K. as destined *vâhana* of the coming Teacher is probably expected, since this inner degree is only entered by personal invitation "conveyed by the Chief," and a well-behaved ward cannot but consult his guardians in the matter.

VIII.

We now come to the Benares Convention of December, 1911. The O. S. E. is strenuously advertised, and creates a *furore*. Several hundreds apply to join. It is casually proposed that the new members shall receive a sort of personal flying investiture at the hands of the Chief (J. K.) who is present—a unique opportunity for many. The T. S. Hall is packed. The members file in order past J. K., each handing over his certificate, and receiving it back from him—a very simple ceremony. As may well be expected, in an assembly where most are Hindus, after a few have filed past somebody prostrates himself. This would have happened, under similar circumstances, in the presence of any person looked upon with respect. Once begun, others, who might not have done so spontaneously, are bound to follow suit and perform some sort of obeisance —a matter of instinct in a meeting of that sort, where any demur would be construed as a sign of unweening pride or lack of manners. J. K., by the way, acquits himself well, smilingly extricating his feet from too close embraces, his face and bearing quite free from 'superior airs.'

1. See, further, the full statement of objects, and our Remark thereon.

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It goes without saying that the imagination of a few already enthusiastic believers is profoundly affected. Some see visions around the Boy—or *in* him—God knows. Several, previously admitted having no certificates to hand to him, remove their badges, or what not, for him to handle and return to them. They file past too, prostrating themselves with real fervour, convinced of the uniqueness of the occasion—the starting point, for them, of a new religious Era in History. Last of all, little Nityananda falls at the feet of his brother, and applause breaks forth. Thus did it happen.

This episode, with the assistance of mysterious hints from Mr. L. and others, soon developes into the apocalyptic pentecostal Holy-Grail-Event described in various Theosophical journals, and in the *Herald of the Star*.[1] But some who were present, and quite sympathetically inclined, too, felt nothing beyond what they might have felt at any meeting in which a good deal of earnest devotion had been poured out. A distinct sense of exhilaration was perceptible at the end.

IX.

Since then the Cult has spread. Mrs. B.'s avowed support has caused almost all Theosophical workers to become more devoted to this concrete emotional propaganda than to Theosophy and its permanent—but perhaps all too abstractly formulated—Ideals. She has a compact body of able men and women—the "E. S."—pledged to her as their *Guru*, bound to forward all her plans for the helping of the world, one of whose chief duties is to control the destinies of the T. S. as far as in their power lies. The groups of fervid devotees, in the centres of the Movement, cannot but feel that they are very much "in it," and take scant trouble to prevent 'mere cold Theosophists' from feeling quite as much "out of it." In short, the fulcrum of the whole Theosophical Movement is being rapidly shifted. Mrs. B. may publicly protest that the

1. A small Quarterly Magazine, "edited by J. Krishnamurti." May be obtained from the Theosophical Publishing Society, Benares. Re. 1 per annum.

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Society welcomes all who believe in Universal Brotherhood. Officially this may be so. But there is a welcome which consists in welcoming you, and there is a welcome which consists in telling you that you are welcome...if you care to consider yourself so. The lodges and they that manage them are of course free to throw their whole living sympathy on the side of their revered *Guru* and her personal predilections, while listening complacently to the broad pronouncements of Mrs. A. B. as president of a World-Wide Society duly registered, a few years back, as a Public Body with declared non-sectarian objects.

The only official member of the whole Society who seems hitherto to have done his duty by drawing attention to this very peculiar state of affairs is Mr. Bhagavan Das, General Secretary of the T. S. in India. He has produced two numbers of the Sectional Magazine (*Theosophy in India*) surpassing in interest all that has ever been published in that centre before. To these[1] we must refer the reader desirous of further particulars.

NOTES ON THE ABOVE.

I. An interesting sidelight on the value for *practical* purposes of this gift of clairvoyance, which allows its possessor to associate intimately for months with the most momentous person on Earth without noticing anything particular.

III. People mention the authorship of "*At the Feet of the Master*" as proof of J. K.'s quasi-divine mission. But the truth is, he is no more the author of that book than Mabel Collins is the author of that avowedly still more valuable little book, *Light on the Path*. Nobody has ever thought of proposing Mabel Collins as an Avataric Vase of Election because she *saw* that book in dreams.[2]

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1. *Theosophy in India*, Benares, March-April and May-June 1912.

1. Mabel Collins herself has given a very interesting account of this experience and of the writing of the *Idyll of the White Lotus* in the defunct Magazine *Broad Views*, some eight or nine years ago. These occurrences date back early as 1882, and earlier.

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V. The method of percolation of these items of occult information is interesting. Compare the return of Damodar K. Mavalankar, who vanished on the way to Tibet some 25 years ago. In 1907-8, it leaked out that Damodar was soon to return. People began to look out for him at Conventions. Privately Mrs. B. is believed to have said that she didn't mind if everybody were informed of it: it was a "dead cert," as bookies say. Publicly, she refrained from committing herself to anything precise, though she went far enough in her 1908 London Lectures (*The Changing World*). But still, as of Galahad,

" .....his chair desires him here in vain,
However they may crown him otherwhere."

As for Mrs. B.'s frequent allusions to universal expectation and prophecies, she quite forgets to observe—still more to say—that so many different sects are really expecting as many *different* saviours.

There is a prophecy of this kind in Southern India, but the expected One is to be born in a certain well-defined part of the country, limited by this river and that. It goes without saying that J. K. was *not* born there.

There was a prophecy in Benares—at least Mrs. B. certainly thought so in those days—anent the birth of a Saviour there at Chrismas time in 1900. What has become of *him ?*

French Spiritualists expect a saviour, so rumour has it—but he is already born, somewhere in France, and is evidently other than J. K.

Shortly after the last Convention, a Eurasian F. T. S. approached a travelling Theosophist, saying that many of his friends and relations were longing for the return of Christ, and would assuredly join the O. S. E. On the strength of this, a large number of application-forms were sent for and given to this gentleman. A few days later he returned crestfallen, saying that not one would join so long

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as Mrs. B. had anything to do with it. So here are people longing for a saviour; but they vehemently object to having him chosen for them by Mrs. B.

The Behai Movement is a widespread devotional cult on very similar lines to what Mrs. B. is trying so hard to start—similar, I mean, in point of mental and emotional states. It is far stronger, though, having been abundantly baptised in blood. But the Behais have of course their own notion of *who* the Light of the World may be, and are quite unlikely to accept a ready-made saviour from outside.

Etc., etc., etc., etc., ...

Does Mrs. B. consider all these chaotic expectations as combining to *support* her own, when they patently conflict with it? How does she expect the contest to end, into which she has ruthlessly flung this innocent boy? By a miracle-competition, as in the days of Simon Magus? Is *this* Theosophy? *Who* was so vehemently denouncing, only a short while ago, politicians who cruelly thrust boys forward into the stormy arena of political party strife...? Is *this* arena any better?

VII. Mr. Arundale has now left Benares and betaken himself to England to serve J. K. as personal secretary. Mr. A.'s followers at Benares have constituted themselves into a new order, with his personality as central inspiration. It is called "*The Brotherhood*." Its objects are of course most praiseworthy; but we would venture to recommend a change of title, since "*The Brotherhood*" is the name of a Society founded, several years ago, by the late lamented Mr. James Allen, and now managed by his able widow. It has its headquarters at Ilfracombe, England, and is, I think, mentioned in the 'Open Door Directory' in previous numbers of *The Path*, q. v.

VIII and IX. Mr. Bhagavan Das's expression, "an all unproven lad"[1] is sober truth, and nothing less. Apart from Mr. L. and Mrs. B.'s personal visions of the "Great One" behind—whom Mr. Arundale, some say, claims to have

1. *Theosophy in India*, January 1st, 1913.

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also seen on *one* occasion (on the strength of which he has himself been raised to quasi-mahátmic altitudes by enthusiastic youths for whom knowing a saint is next to being one) —there is absolutely *nothing* to prove the *unique* character ascribed by Mrs. B. and her followers to this boy's mission. And these are only *proofs* to such as place implicit confidence in Mrs. B.'s and Mr. L.'s visions—which is perhaps more than the seers themselves dare claim to do.

On the other hand there is *nothing whatever* against the boy. Anything wispered against him may be put to the account of Mr. L.'s unfortunate reputation and Mrs. B.'s well-known tendency to make the most—with her vivid and somewhat theatrical imagination—of whatever appeals to her emotions.

We know nothing of J. K., save that he is a good boy, fair-minded, sweet-tempered, a bit slow in his studies which he does not find very interesting (no more would I), and wishful of good to all. He has borne the ordeal of publicity remarkably well, which he could surely not have done without a considerable fund of inborn philosophy. No sensible person will grudge him any education his guardian can procure for him. Still less will any sensible person object to any good he may have it in him to do hereafter. Let us wish him well, in the midst of his trials, and hope for many more such as he, for the need of the World is great to-day.

But, *Jagadguru* or no *Jagadguru*, the question posterity may well ask is: Has Mrs. Besant[1] helped or hindered the work of this good soul[2] ?

Impersonal Christs and teachers have all along been betrayed by *personal* sects formed in their name after their departure. Has Mrs. Besant decided to surround *her* Christ with this sort of obstruction before the event, so that He should find Himself compelled to sweep it away in His

1. The whole responsibility for all this premature publicity rests with *her*. Mr. L has no organising ability, and no power of appeal to the emotions. A great public movement is altogether beyond *his* scope.

2. Mr. Bhagavan Das's answer to Sir Subrahmania Iyer is well worth reading, especially page 101 *Theosophy in India*, May 3rd 1911.

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own good time, and should perchance leave it no ground to rise on after Him? Who knows? In the *Theosophist* for May, 1912, she says in so many words that *she* hopes to prepare *for Him* a body of disciples ready to do His Will when He comes. This is assuredly the first time a Rishi's disciples have been appointed *for him* by someone else. If Mrs. B. understands His requirements so well, may not His choice eventually be dispensed with? Nay, is it necessary that *He* should come at all?

A sea of interesting speculation, to be sure, for who has time to waste in speculation.

Meanwhile the world has always wanted, wants more than ever and must ever want three things:

I. More simple Truth, more Sincerity, more Trust among men and women, boys and girls.

II. More practical Love, more robust Kindliness, more Service, more Co-operation.

III. More Cleanliness, more Health, more innocent Happiness.

These three—the Good of Mind, Heart, Body—hang together, and must on no account be sundered.

Whatever men and women, boys and girls, care to cultivate and propagate this triple good, are, *to the extent that they can do so*, genuine saviours of Humanity. It is by these tokens, and these alone, that any greater Saviour will know them. It is by these alone they shall know Him.

OM SHANTIH!

THE ORDER OF THE STAR IN THE EAST.

Protector:—Mrs. Annie Besant.

Head:—Mr. J. Krishnamurti.

1. We believe that a Great Teacher will soon appear in the world, and we wish so to live now that we may be worthy to know Him when He comes.

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2. We shall try, therefore, to keep Him in our minds always, and to do in his name, and therefore to the best of our ability, all the work which comes to us in our daily occupations.

3. As far as our ordinary duties allow, we shall endeavour to devote a portion of our time each day to some definite work which may help to prepare for His coming.

4. We shall seek to make *Devotion*, *Steadfastness* and *Gentleness* prominent characteristics in our life.

5. We shall try to begin and end each day with a short period devoted to the asking of His blessing upon all that we seek to do for Him and in His name.

6. We regard it as our special duty to try to recognize and reverence true greatness in whomsoever shown, and to strive to co-operate, as far as we can, with those whom we feel to be spiritually our superiors.

CONDITIONS FOR MEMBERSHIP :—One's signature to the above, with name and address, and a 4-anna fee, addressed to the Secretary, O. S. E., Theosophical Society, Benares.

REMARK ON THE ABOVE.

The last object, in particular, is pregnant with excellent possibilities. But why "*Devotion*, *Steadfastness*, *Gentleness*," and not TRUTHFULNESS—the *satyam* in mind, speech, act, and hence the *ârjavam*, the stalwart uprightness, the sincerity and straightforwardness which India once had, and now needs more than ever before? Its omission is surely an oversight, since it is clearly inculcated in "*At the Feet of the Master.*" Besides, how can we recognise "*true*" Greatness unless we cultivate Truth in our own lives?

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The League of the Helping Hand.

A Synthetic Bond of Righteous Friendship (satsanga) between Young People of all Nations.

(*By X.*)

Many Young People's Societies have been launched during the last few years, and have in spite of very excellent objects failed to cover more than a section of the field, either because they openly or tacitly involve peculiar beliefs of a topical or theological sort, which prove attractive to some and repulsive to others irrespective of character; or because they are controlled by strong personalities with marked idiosyncrasies which compel some into zealous partisanship and turn others into sceptics and opponents, again irrespective of true moral worth. Thus the real object of all these associations—to sift *good* from bad and indifferent for the sake of greater efficiency in service—is frustrated.

Nevertheless *SATSANGA*—Association *of* the Good, *with* the Good, *for* Good—remains a *sine qua non* of Human Progress ; and those who would discourage fresh efforts because earlier ones have failed, simply give evidence of inconstancy, their *abhyása* failing for want of true *vairágya*.

The League of the Helping Hand is an association which seems free from the defects mentioned above. It is quite free, both from irrelevant beliefs and from personal "*gurudom*".

I. Its object is simplicity itself : a plain restatement of the One Eternal Law :

OBJECT: *To give to others something of the Happiness that others give to us.*

II. Its pledge is quite impersonal. It restores, in modern language, the old-fashioned Aryan *vratam*, or right

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resolve, on the holding up and carrying out of which the weal of India (and of the world) depends—TRUTH *for most*:

PLEDGE: *I will be true through all my life I will hate all that is mean and love all that is good. I will strive with all my strength to make the world happy and kind I will fight with all my soul against all that is cruel. I will try as earnestly as I can to be friendly with all people ; and especially I will never be disloyal to any comrade in the League of the Helping Hand.*

III. Finally, its specific promise in intended to remind school-children that their weekly holiday is an opportunity for *specific* acts of service such as school-days may give no room for. Let a little time be devoted to sick relations or neighbours, or to collecting for some truly benevolent institution, or to combined charitable endeavour of some sort. Let the holiday be really made "holy" by service, and not wholly squandered in idleness and play.

PROMISE: *I will, once in every week, as long as I am able, do at least one thing to make somebody's life happier.*

And that is all. There are no side-issues, no secrets behind the veil, and the founder and chief of the order is Mr Arthur Mee, Editor of the *Children's Magazine* (formerly *Children's Encyclopaedia*), who may be described as an enthusiastic Friend of all the children of the world and of all Child-Lovers; and who stands for no theological or psychical 'bones of contention'.

The international and totally non-political character of this Association would facilitate the reorganisation, on a larger scale than before, of all that was of real value in the *Samiti* movement of some years ago.

Mr Mee's definite object is to form a League of robust Friendship, rock-based on Sincerity and Service, between young people *of the different countries and races*, so that they, growing up into responsible men and women, may help to make the world a little more pleasant for harmless folk to live in in the next generation than it is in this. He is particularly anxious to see the young people of India join in large numbers and help to mould the future of this great and simple Movement.

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CONDITIONS FOR MEMBERSHIP:

(A) *Regular Comrades*, under 20, signature and address accompanying the pledge and promise, whether printed or copied out ; with an adult witness's signature and address in the case of juvenile applicants.

Fee; A *1-anna stamp* to defray postage of certificate, &c.

Badge, in enamel and brass, purely optional : add 6 *annas* in stamps if wanted, stating whether medal, button or brooch is required. If separately ordered, 6½ annas should be sent.

(B) *Honorary Comrades*, over 20. Signature and address as above, with pledge and promise. *Fee* : One shilling (12 annas) in stamps. Badge as above, if required.

Parents may enter even infants if *they themselves* take the pledge, and undertake to train up the young ones accordingly.

Any language may be used, legibility being recommended in any case.

Mr. F. T. Brooks has been appointed organiser of this Movement in India and Ceylon. Applications, &c., should be addressed to him—

c/o League of the Helping Hand,
Bharoacha Building,
Kalbadevi Road,
BOMBAY

Young people are encouraged to form local "Bands", choosing their own "captains," Elders (Honorary Comrades) are relied on for advice and help, whenever needed, and may be chosen as "Chaplains" or Honorary Presidents of bands. Otherwise the young people are encouraged to manage their own affairs as far as possible.

30 bands have already spontaneously sprung up in India, and 5 in Ceylon. Over 20 new bands are in formation. We thus begin with about 900 comrades in this Section. But the total membership, after a little over *two years* of existence, has already risen to 20000 in 33 different countries.

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Address all orders to: { LEAGUE OF THE HELPING HAND.
Bharoacha Building,
Kalbadevi Road, BOMBAY.

It is hoped that the League of the Helping Hand, thanks to its universality and cheapness, may form a bond of union between the scattered members and groups of many existing societies with more or less similar objects, encouraging all to mutual goodwill, whatever their diverse beliefs, and forming a Common Field of Right Endeavour in which the Greatest Power for Good must ultimately predominate.

Members of *all* existing educational, ethical and charitable societies are cordially invited to join.

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Our Library Table.

The Sacred Books of the Hindus (February, March and April)—The Panini Office, Allahabad, is doing splendid work in the cause of classical sanskrit renaissance by publishing in monthly parts good, correct and idiomatic translations of our sacred books. The combined number for February and March contains a translation of "The Bhaktiratanavali." The translation is complete in one volume with an alphabetical index to the verses. Price Re. 1. Every one interested in the subject matter of the book should order a copy.

The April number continues a translation of the *Vedant Sutras of Badrayana* with the commentary of Baladeva. As regards the merit of the translation, it is sufficient to say that the translator is Rai Bahadur Srisa Chandra Vasu, the well-known Sanskrit Scholar whose high attainments are unquestionable.

Banaspati Shastra (*Hindi Botany*), *Part I*, by Professor Mahesha Charan Sinha, B.A., M. SC., (Oregon, America) of the Gurukula Vishvavidyala, Kangri.

Professor Sinha has supplied a long-felt desideratum by bringing out this useful manual. In simple Hindi which can be readily understood even by laymen and housewives, the learned professor has described the elementry principles of Botany. The method of presentment is excellent and most interesting. The introduction in which the author states in direct terms the genesis of the book is extremely readable. The book gradually attained growth as the professor taught Botany to his pupils in the Gurukula. It is thus that scientific literature in the national tongue is always built up in civilized countries. It has been thus in Japan. If like the Gurukula, other educational institutions were to adopt Arya Bhasha as the medium of instruction, in the course of a quarter of a

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century our national tongue would be enriched with original productions on all scientific subjects.

It is a pity that the promoters of the Hindu University movement cannot or will not understand so simple an argument. The vocabulary of terms given at the commencement considerably enhances the value of the work. Printing and get up excellent. Price 4 As. Can be had of the Author.

"*Hindu Tahzib* and *Qanun-i-Karam* are two thought-compelling Urdu works by Pandit Bishen Dass, F. T. S., Government High School, Ferozepore. Even when the reader does not agree with the author, he feels that the writer has pondered deeply over the problems with which he has dealt so ably, thoughtfully, and suggestively. The price of the *Hindu Tahzib* is one rupee and of the *Qanun-i-Karam* 8 As. Get up and printing distinctly good. Can be had of the Manager, Aryan Printing Publishing and General Trading Company, Lahore.

Varan Vichar is a treatise on the Dev Nagri alphabet by Pandit Ayodhya Prasad of Calcutta. The treatment of the subject is strictly scientific and historical. The booklet is well worth a perusal. Can be had *gratis* from the author care of Secretary, Arya Samaj, Calcutta.

Messrs. Satwalekar & Co., the well-known painters and photographic artists of Lahore have sent us nice photos of Swami Dayananda, Pandit Lekh Ram, Mahatma Munshi Ram, and L. Hans Raj. All the photos are nicely done and would adorn any drawing-room. Can be had from the office of the firm, Anarkali, Lahore.

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Notes.

THE RULE OF FUNK.

Under the above rather cynical heading Mr. W. S. Lily contributes a very readable and forcible article to the May number of the *Nineteenth Century and After*. The article shows that the principles and methods which govern the election of members of parliament are most faulty and defective and require a thorough overhauling. This is how the learned writer describes an average M. P.

> "Ignorant of history, of finance, of political philosophy, his intellectual equipment is a set of commonplaces, platitudes, shibboleths, which he has never tried to think out, and very likely could not if he tried. "How fluent nonsense trickles from his tongue!" But it must be that sort of nonsense which bears the party imprimatur, or his place will soon know him no more.
>
> Sir Henry Maine has remarked that 'debates in the House of Commons may be constantly read which consisted wholly in the exchange of weak generalities and strong personalities. To this we may add that they are the hollowest pretence in the world, *for it is perfectly well-known that honourable members must not give expression to any conclusion at which they may arrive in opposition to the party ukase. 'I have heard many speeches in parliament,'* a veteran legislator observed, "*which changed my opinion, but never one which changed my vote*'. '*Noncogito ergo sum*' is the true account of the ordinary Parliamentary representative. If he once began to think for himself [illegible]

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This indictment is scathing and vitriolic but is nevertheless true to fact. If party despotism were not the order of the day, the "kangaroo closure" would not be needed and the institution of pairing would be abolished forthwith.

Naturally when a man is expected to act like a machine and to give his vote automatically in response to the commands of the party leader no matter what conscience indicates and mature reflection directs, morality deteriorates and ethical considerations are cast into the background. The horrible state of affairs produced by this subordination of moral interests to the imperious demands of partisanship is thus depicted by Mr. Lily.

> "Further: What is the means by which office is attained or retained? Bribery. Not of free and independent electors by small money doles; no—our virtuous legislators would blush at that, or, at all events, "would blush to find it fame,"—but bribery over a much larger scale, and by far more nefarious and detestable expedients."

The cause of this deplorable state of affairs is the cult of plebesciatory despotism or ochlocracy taught by charlatans whose war-cry is.

> "You who woo the voices, tell them old experience is a fool
>
> Teach your flattered kings that only they who cannot read rule.

Such is the teaching of demagogues *in excelsis*. But all sound thinkers have always been opposed to this view. Mr. Lily quotes Mill who dwells upon "the extreme unfitness at present of mankind in general, and of the labouring classes in particular, for any order of things which would make any considerable demand upon their intellect or virtue" and lays down the dictum that 'equal voting is

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in principle wrong.' The writer further quotes the effective words of truth and soberness uttered by Schiller.

> What are mere numbers? Numbers are but nonsense,
> Wisdom is never found save with the few,
> Votes should be rightly weighed, not only counted,
> Sooner or later must that state go under.
> Where numbers rule and foolishness determines.

Mr. Lily does not deny that the working classes are unhappy and have cause for discontent and acknowledges that the condition of vast numbers is "horrible, and is a national disgrace." What he says is that the remedy does not lie in venting verbiage and spouting sophisms. What is needed is the substitution of the ethical and intellectual test for the numerical test. It is significant that sound occidental thinkers after groping in the dark for centuries are accepting the solutions of knotty problems relating to Sociology and Political Philosophy offered by the ancient sages of Aryavarta. Our sages never favoured majority-mongering. In framing the constitution they never lost sight of the principle that justice to all parties could be secured not by making the voice of the majority which often represents the voice of blind fanaticism, unreflecting rashness, domineering impudence, and omniscient conceit, supreme but by installing Wisdom on the throne of authority. Says Manu the great Indian Law-Giver.

> "But where the scripture is not explicit, or new legislation is necessary, then what the well-instructed and perfect Brahmans declare to be the law, that shall be the law. They are the well-instructed who have, with diligent observance of the ways of the virtuous, acquired the sum total of knowledge embodied in the Vedas, including their subsidiary services, and thus have the power to demons-

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trate and make visible the physical and super-physical truths of revelation. *That which an assembly of ten such or even three at least, may decide to be law,* that shall be taken for law. The assembly of ten shall consist of one who knows all the three Vedas in their completeness; one who has specialised as an expert in following out arguments and consequences and the distant effects of causes; one who has specialised in the rules of interpretation and of making inferences regarding the texts; one who is particularly versed in the science of words and their meanings in different references and connexions; one who is the administrator of the law, the King and Chief Judge; one senior student Brahmachari; one respected householder; one honoured forest-dweller. The minimum assembly of three shall consist of three specialists in the three Vedas, respectively (for these include all knowledge). Verily, that is good law which even one twice-born, regenerate person, possessing knowledge of the whole of *the Veda may declare to be the law, not that which may be proclaimed by ten thousand of the ignorant.*

They who have not observed the vows of self-denial. they who have not received the mystic words (Mantras) that sanctify and confer power, they that belong to their caste only in name—such shall not constitute an assembly for legislation even if they should gather in thousands. Such foolish persons, unknowing of Dharma, living in the darkness of the selfish mind unillumined by the light of self-knowledge—whatever they declare to be dharma impelled by selfishness that can be but sin and evil which will recoil on them a hundred-fold,

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(for the consequences of selfish and sinful measures can only be widespread misery)."

When wisdom and righteousness constituted the qualifications for the membership of the Legislative Assembly, there was no discontent in the civilized world—no antagonism between Capital and Labour, no rivalry between wealth and poverty no scramble for the sweets of power, no electioneering campaigns, no casualities at hustlings, no suffragist demonstrations, no breaking of glass-panes, no terminological inexactitudes, no cartoons, no effervescent denunciations of political opponents, no party discipline, and no whips—and the poet-philosopher Valmiki could sing joyfully :—

Each man contented sought no more
Nor longed with envy for the store
By richer friends possessed.
For poverty was there unknown,
And each man counted as his own

अनाम्नातेषु, धर्मेषु, कथं स्यादिति चेद्भवेत् ।
यं शिष्टा ब्राह्मणा ब्रुयुः, स धर्मः स्यादशंकितः ॥
धर्मेणाधिगतो यैस्तु वेदः सपरिबृंहणः ।
ते शिष्टा ब्राह्मणा ज्ञेयाः श्रुतिप्रत्यक्षहेतवः ॥
दशावरा वा परिषत् यं धर्मं परिकल्पेत् ।
त्र्यवरा वापि वृत्तस्था तं धर्मं न विचालयेत् ॥
त्रैविद्यो हैतुकस्तर्की नैरुक्तो धर्मपाठकः ।
त्रयश्चाश्रमिणः पूर्वे परिषत्स्याद्दशावरा ॥
ऋग्वेदविद्यजुर्विच्च सामवेदविदेव वा ।
त्र्यवरा परिषज्ज्ञेया धर्मसंशयनिर्णये ॥
एकोऽपि वेदविद्धर्मं यं व्यवस्येद् द्विजोत्तमः ।
स विज्ञेयः परो धर्मो नाऽऽज्ञानामुदितोऽयुतैः ॥
अव्रतानाममंत्राणां जातिमात्रोपजीविनाम् ।
सहस्रशः समेतानां परिषत्त्वं न विद्यते ॥
यं वदंति तमोभूता मूर्खा धर्मं मतद्विदः ।
तत्पापं शतधा भूत्वा तद्वक्तॄननुगच्छति ॥

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Kine, steeds, and gold and gain.....
.....
.....

And none was faithless or forsworn
A braggart or unkind.
None lived upon another's wealth
None pined with dread or broken health
Or dark diseases of mind.

We do not by any means imply that this is sober history. But this we do say that poetic exaggeration has always a substratum of truth to stand upon. When a country is poor, the poets and orators talk of dry bones, of blood-sucking, of the economic drain, of blood-congealing scenes of social unhappiness and individual privations and of the undisputed sway of *La miserie*. The very fact that Valmiki paints the picture in roseate hues is proof positive of the general contentment of the people. Those that have read the *Rimayana* know that Valmiki was no flunkey or enthusiastic worshipper of regal glory and kingly pomp. At many points in the epic poem he rouses indignation in the hearts of his readers against Emperor Dasrath.

The fact is that where Wisdom and Righteousness are dominant factors in statecraft and majority-mongering is at a discount, the state suffers neither from the arrogance, superciliousness, and tyranny of the rich and the powerless, nor from the impudence, fanaticism, greed, ravening, grabbing and all-devouring selfishness and aplomb of huge majorities, and hydra-headed monsters and hardly any cause arises for discontent.

EDUCATION AND ITS IDEALS.

Mr. H. Suba Rao writes his second article on this subject in the combined May-June number of the *Hindustan Review*. At the very outset he refers in glowing language to the state of learning in the Pauranic and the Budhistic periods of Indian History and states it as his positive conviction that genuine culture can flourish only

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if the national tutorial system which then prevailed is revived. Says he :

> " The long intervening period mentioned above, was a period of highest learning, exalted virtue, and greatest wisdom. In the Pauranic age we find arts and sciences flourished. Secular education formed part of spiritual training. Pandavas and Kaurvas had their early secular education under the immortal Brahman teachers, Drona and Kripu. The post—Pauranic period also was not bereft of its unusual literary eminence. Taksha shila (Taxila) the historical seat of Brahmanical learning and wisdom was the *Alma Mater* that nourished in its bosom those great high-souled adepts, Panini the Grammarian, Chanakya, the statesman, and Vishvakarma, the architect. Who does not remember the sage Dhanwantari, the physician and Atreya, the sculptor, painter and image-maker. The university of Takshashila gave education in all the eighteen branches of learning and is it any wonder that such a seat of learning should turn out those mighty intellects ..... "

The writer, then, refers to the Universities of Nalanda, Odantapuri and Vikramshila and to Aryabhatta, Brahmgupta and Bhaskracharya. We think he might well have started his survey from the records of an earlier period. The Pauranic period was the period of intellectual decadence when intellectual activity was turned into fixed grooves and initiation, originality, boldness of conception, fights of creative imagination and flashes of constructive genius had become things of the past. There were Universities in the Vedic period where intellectual freedom was jealously guarded and originality applauded, honoured and encouraged and not persecuted and smothered to death by the weight of suspicion and dull, insipid, stupid conservatism.

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Says Mrs. Manning in her "Ancient and Mediæval India," Vol. I, page 80.

> "But, if schools were wanted for pupils, colleges were no less required for the learned men who devoted their lives to studying and teaching. Quiet, secluded, holy places seem early to have been selected by the Brahmans for this purpose. We find them called parishads; and a parishad seems to have borne a certain resemblance to a European university.
>
> It was a Brahman settlement, or abode in which the Brahmanas retired from the business of the world, and devoted themselves to contemplation, to the compcsition of sacred works, and also to giving advice and instruction to such younger members of their community as sought them or were committed to their charge."

In the *Brihad Arayanka Upnishad* (6, 2, 1) we read that Shavetketu joined the Parishad of the Panchalas for instruction. Nor were Grammar and Rhetoric the only subjects that constituted the curriculum of these ancient seats of learning. In the *Chhandogya Upnishad* (7, 1) we read that when Sanat Kumar questioned Narad as to the extent of his attainments, the latter replied.

"I know, Lord, the four Vedas, History, Grammar and Philology, Anthropology, Mathematics, Physical Geography, Minerology, Logic, Ethics, Physical Science, Metaphysics, Zoology, Military Science and Political Philosophy, Astronomy and the Science of Serpents."

The writer then quotes Dr. Koomar Swamy, Sir John Strachey, and Sir Henry Cotton to show that the system of education at present prevailing in India is defective because it takes no stock of Indian ideals, encourages

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cram rendered necessary by the foreign medium and produces young men " without originality or enterprise ".

Mr. Suba Rao is rightiy convinced that true culture cannot flourish in this old land of rishis unless universities resembling the ancient Indian Universities are established in the country. He refers to the opinion of Dr. T. H. Baty, who suggests a scheme to have independent universities in places like the Himalayas and calculates the cost at £100,000 if there are 100 students.

Referring to the Gurukula Mr. Suba Rao says :

> "The Gurukula at Hardwar aims at a very high ideal, but its example has not been followed by many because it recognises no distinction of caste."

The Gurukula would, indeed, resemble the ancient Indian Universities only superficially and in external features, if it recognised caste which more than any other institution is responsible for the ruin of India.

In the ancient Gurukulas admission was never regulated by considerations of caste. In the *Chhandogya Upnishad* we read that Satya Kama the son of a harlot was an honoured class-fellow of many young Brahmans and Kshatriyas. The great sage Matanga was the son of a Chandala woman and the Vedic Rishis Kavash Ailishu and Kakshivan were the sons of Sudra women. In the Gurukula at Hardwar also boys belonging to the highest Brahman castes and those belonging to the untouchable classes live together, read together and dine together. The example of the Gurukula has been widely though silently followed in all parts of the country. The Gurukula is at present educating about 300 Brahmacharis and has turned out two graduates. Dr. Baty estimates the total cost of educating and maintaining 100 boys at £ 100,000. The Gurukula authorities have issued an appeal for £3,50,000 and when the amount is collected will educate and maintain 600 boys free of all charge. The scheme of studies embraces all branches of literary and scientific

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learning, both ancient and modern, and a few branches of technical instruction. Mr. Suba Rao dreams of an ideal centre of learning following the ancient model. Perhaps if he visits the Gurukula, he may find his dream translated into a reality.

A MISSIONARY RUSE.

Many Christian Missionaries are convinced in their heart of hearts that the Hindus, if they only study their scriptures carefully, will find that they embody religious, ethical and philosophical conceptions by the side of which the philosophy of the Old Testament is childish fancy and the moral teachings of the New Testament common place and hackneyed truths. Educated Hindus also know it to be historically true that all that is best and lofty in Christianity has been derived from Budhist and Vedic sources. Every schoolboy knows that John the Baptist, the Guru of Christ, was an Essene and the Essenes were Indian Brahmins. The pastors of Christ who teach doctrines directly antagonistic to those taught by their Lord and Master, despairing of gathering sheep into their fold by direct and straightforwrad means, are adopting questionable devices for the purpose of converting young Hindus to the doctrines of a church founded by a holy man whose transparent rectitude and straightness of conduct cost him his life.

Some decoy young innocent girls to mission compounds and either baptise them or restore them to their lawful guardians only after they have been regularly prosecuted in a British Court of Law and have exhausted all expedients suggested by the sort of subtle ingenuity which Christ denounced most in publicans and scribes.

Mr. A. G. Fraser, Principal, Trinity College Kandy, the exceptionally ill-informed adept in the art of misrepresentation and methodical distortion of facts who once spoke in the columns of a Review of the imaginary Arya College at Delhi and referred to the Gurukula as the nursery of anti-British propaganda, has, it appears from the report of a

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lecture he recently delivered in London with closed doors, hit upon a novel method of converting Hindu youths. In order to play the *role* of a sympathetic and broad-minded propagandist, he has employed Pandits to teach the Vedas to the Hindu boys of his College and his pupils loth to be left behind their Principal in wealth of imagination and flights of fancy have made a discovery which is on a par with the discovery of Mr. Fraser that there is an Arya College at Delhi. The discovery which the purely disinterested labours of Mr. Fraser have led his pupils to make is that it is false to say that all that is good in Christianity can be traced to the Vedas.

Our readers probably remember that in a back number of the *Vedic Magazine* writing in reply to Mr. Farquhar's article in the *Contemporary Review* we took one by one all the lofty teachings of the New Testament and produced Veda Mantras inculcating them. A copy of the Magazine was sent to Mr. Farquhr in the hope that a reply would be forthcoming. We count among our friends and subscribers many eminent missionaries. None of them has yet had the courage to question the correctness of the position taken up by us in that article. But Mr. Fraser's boys have evidently found a new Veda from which all those verses have been carefully deleted or perhaps being surrounded on all sides by men having the faculty of imagination abnormally developed they have imagined a Purana to be Veda. We can find time to hazard but one conjecture more. Mr. Frazer may possibly have lighted upon the library of the zealous Jesuit Missionary in India *Roberto de Nobilibus.*

We read in Professor Max Muller's *History of Sanskrit Literature.*

> "The fact is tha at that time Herder's view on the endless religious books of the Vedas, could only have been formed from a wretched translation of the Jeyur—Veda a very coarse forgery, if, indeed, it was intended as such, written, as it appears, by a native servant, for the use of the famous Jasuit Missionary in India *Roberto de Nobilibus.*"

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Joking apart, we would seriously recommend to Mr. Fraser the study of the New Testament, one of the best books in the sacred literature of the world. If he carefully studies that invaluable record of the life and teachings of one of the greatest of Jews he will cease to be under any concern as to the necessity of converting Vedists. The mission of the Arya Samaj is, in some respects, identical with that of Christ. When Christ takes exception to the teaching of Moses in regard to Divorce on the plea that

"FROM THE BEGINNING IT WAS NOT SO" (JOHN, XIX, 8) he evidently refers to an earlier scripture which, he believed, discountenanced divorce. All doubts are set at rest when we find Christ referring (Luke, II, 70) to the holy prophets "which have been since the world began." So long as Mr. Fraser does not discover scriptures anterior to the Vedas, he if he believes in the word of Lord Jesus cannot but regard him a Vedic revivalist. Interpreted in this light the first verse of St. John which says that "the word was with God" can only refer to वाचं or Veda the Word of God. That being the case no Vedic Dharmist need think of becoming a Christian for the Aryas already believe in the Word which was revealed to the holy prophets (rishis) in the beginning of the world, which was with God and which Christ often quotes as supreme and determining authority.

Mr. Fraser in his lecture vouchsafed a piece of information about the Fergusson College at Poona which will be news to Principal Pranjape. It is this that Religion is taught to the boys of that College! Verily Mr. Fraser is an authority on Indian matters worthy of hobnobbing with Mr. Chirol, Mr. Rees, and others of that type.

Mr. Fraser is also (God save the monk) a historian. Like all truly great men he scorns the barren task of studying the chronicles of the past and instead of reading historical books makes history. He tells us for instance that Christianity alone has introduced the idea of a hospital. We wonder if our friend has ever heard the name of Jivaka Kumar Bhakka Budha's Physician or has ever come across

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the following small paragraph in Vincent Smith's *Early History of India* :—

> "The lively sympathy of Asoka with his suffering fellow creatures, human and animal, also found expression in the extensive provision of relief for the sick.
>
> Arrangements for the healing of man and beast were provided not only throughout all provinces of the empire, but also in the friendly independent kingdoms of Southern India and Hellenistic Asia ;
>
> Medicinal herbs and drugs, wherever lacking, being planted, imported, and supplied as needed."

Asoka was a royal missionary of the Budhist faith.

We hope Mr. Fraser will not take it as an attempt to disparage his profound knowledge of the Vedic Religion, if we respectfully point out to him that one of the five daily Yajnas (sacramental duties) which the Aryas have been performing from times immemorial is Pitri Yajna which consists is the entertainment of Pitras, that is, persons engaged in advancing the well-being of humanity. The somapas or physicians are also a class of Pitras. Healing is so important a part of religion according to the Vedic Dharma that it is a sacramental duty to feed and serve a doctor. We have done with Mr. Fraser now and only hope that next time he will make a less comic public appearance.

HAVE WE GONE UP OR DOWN.

"*Changes of a Century*" is the name of an interesting work by Mr. J. C. Wright recently published in England. It faithfully records the gains and losses of the nineteenth century. In the *T. P. Weekly* is given a summary of its main contents.

The excitement that is the characteristic feature of modern civilization has produced tragic results. There are 280,000 insane persons in England. It seems that we are

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advancing mechanically but degenerating mentally. It also appears from a perusal of the book that there is less individual honesty and more co-operative thieving than formerly because by far the greater number of modern jams is full of adulterations. During the last fifty years the workers employed on the land have decreased from two millions to one million. Now a hundred years ago the population of England and Wales was less than a quarter what is to-day. So that this means that the English social system is not able as yet to transfer to agriculture the surplus labour of the industrial world. This does not support the hypothesis of progress. Mr. Wright shows also that luxury is taking the place of the simple life of olden days. The gains and losses of modern civilization have never been summed up more beautifully than in the following paragraphs in Emerson's essay on "Self-Reliance" :—

> "All men plume themselves on the improvement of society and no man improves. Society never advances. It recedes as fast on one side as it gains on the other. It undergoes continual changes; it is barbarous, it is civilized, it is christianized, it is rich, it is scientific; but this change is not amelioration. For everything that is given, something is taken. Society acquires new arts, and loses old instincts. What a contrast between the well-clad, reading, writing, thinking American, with a watch, a pencil, and a bill of exchange, in his pocket and the naked New Zealander, whose property is a club, a spear, a mat, and an undivided twentieth of a shed to sleep under! But compare the health of the two men, and you shall see that the white man has lost his aboriginal strength. If the traveller tells us truly, strike the savage with a broad axe, and in a day or two the flesh shall unite and heal

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as if you struck the blow into soft pitch, and the same blow shall send the white to his grave.

The civilized man has built a coach, but has lost the use of his feet. He is supported on crutches, but lacks so much support of muscle. He has a fine Geneva Watch, but he fails of the skill to tell the hour by the sun. A Greenwich nautical almanac he has and so being sure of the information when he wants it, the man in the street does not know a star in the sky. The solstice he does not observe; the equinox he knows as little; and the whole bright calendar of the year is without a dial in his mind. His note-books impair his memory: his big brains overload his wit; the insurance office increases the number of accidents; and it may be a question whether machinery does not encumber; whether we have not lost by refinement some energy; by a Christianity entrenched in establishments and forms, some vigour of wild virtue. For every Stoic was a Stoic; but in Christendom where is the Christian ?"

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The Gurukula Samachar.

Motto I :—By the force of *Brahmcharya* alone have sages conquered death.—*The Veda.*

Motto II :—The welfare of society and the justice of its arrangements are, at bottom dependent on the characters of its member.....There is no political alchemy by which you can get golden conduct out of leaden instinct.—*Herbert Spencer.*

—o—

The Season.

The season is most treacherous and least trustworthy. The clouds flit across the sky in full view of the Gurukula people, tantalisingly lower down and then obstinately refusing to send down a shower beat a hasty and precipitous retreat. It is impossible to fight them and thus they can torment us with impunity. We can only mumble complaints and murmur expressions of discontent. Let us hope this public exposure of the machiavelian tactics of clouds will bring them to their senses and next month we shall be in a position to record uniform good conduct.

The sun in the meantime is bent upon exhibiting all its charms. The clouds sometimes envelop it in their garments and thus afford us some relief from its cruel charms and tyrannical fascinations. Vishnu Bhagwan's wrath is excited and some offerings are badly needed. Perhaps *havans* on a large scale with propitiate the irate deity.

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Thanks.

We offer our grateful thanks to Mr. and Mrs. Webb of the London School of Economics for presenting a complete set of their works to the Gurukula library. Let us hope that the distinguished political economists will continue to evince an affectionate interest in the Gurukula.

***A. D. P. I.* on the Gurukula.**

Mr. Dyali Ram, B.A., Director of Public Instruction, Patiala State, paid a visit to the Gurukula the other day and examined the classes. He has sent his detailed impressions about the working of the institution which show that he was favourably impressed.

*** *The Editor of this Review does not undertake to return any manuscripts ; nor in any case can he do so unless either stamps or stamped envelope be sent to cover the cost of postage.*

It is advisable that articles sent to the Editor should be type-written.

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